

The Lutheran.

God's word and Luther's teaching will never perish.
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Preliminary remarks on the cause, purpose and content of the sheet.

The German population of the West of America is obviously growing with each passing day. At the same time, the number of those who profess the faith that Luther once preached to the Germans is growing. However, the members of no other ecclesiastical community are more orphaned than those of the Lutheran community. As many as there may be here who still call themselves Lutherans, they live in such a scattered manner and are usually so completely deprived of all means that in many places they are hardly able to join a congregation and to appoint a preacher of their confession to serve them. The German Lutherans here are therefore tempted in no small measure to leave the faith of their fathers; either to ask nothing at all about church, worship and the like, or to seek satisfaction of their religious needs in other communities existing here. Our dear brothers in faith in this part of our new fatherland therefore certainly need encouragement to remain faithful to their faith; they need warning against the dangers of apostasy, of which so many threaten them here; They need weapons to defend themselves against those who dispute that the faith they have learned from their catechism from their youth is the right one; they need the consolation that the church they profess has not yet disappeared, that they therefore have no reason to seek refuge in any other community.

This need, which is certainly felt by many, and the conviction that it is our duty to give an account to our fellow citizens here of what is believed and taught in our church, and according to what principles we are therefore governed: this has induced the undersigned, in conjunction with several of his ministers and fellow believers in Missouri and Illinois, to publish a journal under the above title. The purpose of this publication is: 1. to acquaint the reader with the doctrine, treasures and history of the Lutheran Church; 2. to prove that this church does not stand in the ranks of the Christian sects, and is not

a new, but the old true church of Jesus Christ on earth, that it is therefore by no means extinct, indeed, cannot become extinct, according to Christ's promise: "Behold, I am with you always, even to the end of the age. Our paper shall further serve 3. to show how a man as a true Lutheran can believe rightly, live a Christian life, suffer patiently and die blessedly; and finally 4. to discover, refute and warn against the false, seductive doctrines in circulation, and especially to expose those who falsely call themselves Lutheran, spread under this name misbelief, unbelief and fanaticism, and therefore arouse the most evil prejudices against our church in the members of other parties.

Perhaps not a few, when they read this, will either deny us the ability to achieve the goal we have set for ourselves; or they will fear that our paper will breathe the spirit of intolerance, and thus entertain and nourish hatreds of different believers. To the first concern we have only this to answer: We ourselves certainly realize more vividly than anyone else how much is lacking in us to fulfill the profession of the editor of a Christian newspaper in its great scope; but we know that in divine things it is not a matter of great erudition and eloquence to be useful to one's brethren, but of a clear living knowledge of the blessed truth and a simple testimony of the same. Incidentally, we intend to have the most spiritual teachers of our church, especially Luther, speak in this volume, and we think that these gifts alone will make the volume so full of content that the reader can accept ours at least as a small addition. As far as the second concern is concerned, it will certainly be overcome soon, if the readers have only examined a few sheets with attention and without prejudice. We ourselves have been caught up in various errors for some time, and God has been patient with us and has guided us with great long-suffering to the path of truth; therefore, bearing this in mind, we too will show patience toward our erring neighbors and will

We will not attack the erring person, but rather his or her error. We will not attack the erring person, but rather his error. We will also not present ourselves as those who want to be purely Lutheran and possess the truth alone, but only bear witness that God has also done great things for us and has brought us to the living knowledge of the truth that makes all things blissful.

St. Louis, Mo. in August 1844.

C. F. W. Walther,

Pastor of the German Lutheran congregation of unaltered Augsburg Confession here.

Testimonies of Luther:

Which is the main article of Christian doctrine.

In his magnificent interpretation of the letter to the Galatians, he writes: "In my heart only this one article rules and shall rule, namely faith in my dear Lord Christ, which is the one beginning, means and

end of all my spiritual and divine thoughts, which I may always have day and night. And even though I have spoken a great deal about it, I nevertheless feel that I have barely and honestly been able to raise a small, weak elevation from the height, depth and breadth of this inordinate, incomprehensible and infinite wisdom, and that I have hardly been able to bring to light a few small pieces and crumbs from the most exquisite treasure trove. - This article is the only solid rock and the eternal foundation of all our salvation and happiness: namely, that we are not saved by ourselves, much less by our own works and deeds (which, of course, are much less and fewer than we ourselves are), but that we are saved from sins, death and the devil and brought to eternal life through the only begotten Son of God, Jesus Christ.

Furthermore, Luther writes in his preface to the Explanation of the Prophet Amos of Brentius: "Such a gift of God, which is especially in you before others, I especially love that you have so faithfully taught the doctrine of the righteousness of faith in all your books.

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and drive righteously. For this point is the main piece and the cornerstone, which alone forms, strengthens, builds up, maintains and protects the church of God; and without it the church of God cannot exist for an hour; as you yourself, dear Brenz, well know and are at one with me, and for this reason you are thus driving such an article mightily for the sake of this cause. For no one in the church can teach anything righteously or resist some adversary who has not rightly grasped this piece, or as St. Paul calls it 2 Tim. 4:3, "the sound pure doctrine," or as Paul himself says, "does not hold fast to the doctrine.

Finally, Luther says in his incomparable Commentary of Christ's Speech in the 14th to 16th Cap. of the Ev. Johannis: "The knowledge of God and Christ is not a lazy, loose thought or dream, as reason may think and hear about God and Christ, and according to such its own thoughts depicts God and acts against him; but it is the right living faith, which grasps the word of the Gospel and according to the same knows him, and knows the Father's will and heart, that he sent his Son, Christ, to help the world from sins, God's wrath and eternal death by his blood and death; and that Christ has accomplished all these things, has obtained forgiveness of sins and eternal life, and truly gives it to all who believe in him, so that Christ's knowledge and the Father's knowledge are bound together and are one knowledge; as it is often said above that the Father alone is known in Christ and does not want to be known, nor can be attained and met, nor prayed to and invoked, apart from this Mediator.

Therefore, everything depends on this article of Christ; he who has it has everything, and Christians must fight and contend for it so that they may remain in it; therefore Christ and the apostles do not insist on it everywhere without cause. For the other articles, although they are also founded in Scripture (as that Mary, a pure virgin, gave birth to Christ), do not push them so hard that St. Paul (when he argues about this article) does not even consider to call the mother, nor does he claim the honor of the virgin, but rather says Gal. 4, 4. *natum ex muliere*: born of a woman. But in this he is complete, that we do not obtain grace and salvation with God through works and law, but only through this mediator, Christ.

For this is the only article that must always suffer persecution from the devil and the world. As it was proclaimed soon in the beginning, in the first divine sermon, which was preached to your people after the fall: Gen. 3:15: "I will put enmity between your seed and the serpent, and he shall bruise your head, but you shall bruise his heel.

2c."" This is the very enmity of which Christ says here (Joh. 16, 3.) that His Christians must be banished and killed for the sake of His knowledge and that those who preach about Him must both be banished and killed. Other articles have also been challenged, but none has caused so much bloodshed and torture as this one. For it also began so soon in the two brothers, Cain and Abel, that the one therefore must die at the other's hands, and shall not cease, so long as the world standeth. Where this one rises, the devil is mad and foolish, and burns the world with fire and light with wrath and rage.

And it is seen in all histories that all heresy and error arose where this article fell, since people were sure that they knew it very well; and so they fell from this to other things and began to argue about the person of Christ, whether he was truly God or only man, and with such speculation and questioning introduced all misfortune, since one denied the deity of Christ, another the humanity, some the person of the Holy Spirit, and some the virginity of Mary. But all of them, as much as they have been, have also erred and deceived in this main point. For in this all things hang and stand, and all the others with them, and all things are to be done for this one, that he who errs in the others certainly does not have this one right either, and though he holds the others, and does not have this one, it is all in vain.

Again, this article also has the grace, if it is diligently and earnestly adhered to, that it may not fall into heresy, nor run contrary to Christ and his Christianity. For it certainly brings with it the Holy Spirit, who thereby enlightens the heart and keeps it in right and certain understanding, so that he can give and judge

pure and dry distinction from all the other articles of faith, and preserve and defend them mightily. As is well seen in the ancient fathers; where they remained with such articles, and founded their doctrine on them and led from them, they remained pure in all things; but where they departed from them and disputed apart from them, they also went astray and wisely stumbled; as also happened to the oldest, Tertulliano and Cypriano. And what else is lacking, not only in the papists, but in all of our red spirits who rave against baptism and other articles, but that they have already fallen from this, have not concerned themselves with it, and have raised other things instead, and have thus lost their minds, so that they can teach nothing of it rightly, and can receive no article with certainty? as one can well see in their books; and then they continue to fall from one error into another, until at last they lead themselves and other people to ruin.

For where this knowledge of Christ is gone, the sun has lost its light, and there is darkness, so that one no longer understands anything, and can neither avoid error nor the false teachings of the devil. And even if one keeps the words of faith and Christ (as they remained in the papacy), there is no reason for any article in the heart, and what remains is vain foam and uncertain *persuasiones* or conceit, or a painted, colored faith. As they themselves call their faith *fidem acquisitam et informem*, i.e. a loose, lazy, empty thought that neither does nor is good, neither holds nor fights when it comes to the meeting that it should hold and prove itself. And that their boasting of faith and Christ is quite false and untruthful, they prove themselves by the fact that they do not want to suffer this article of the knowledge of Christ and right faith, but rage against it with banishment and murder.

Again, where this sun shines and glows in the heart, there is a right certain understanding of all things, so that one can stand firm and hold fast to all articles, as that Christ is true man, born full of the Virgin Mary, and also true almighty God, born of the Father in eternity, Lord over angels and all creatures. So he believes and teaches rightly about the Holy Spirit, baptism, sacrament, good works, resurrection of the dead; so he is simple in faith, does not dispute or argue about God's word, does not quarrel or doubt. And if anyone comes who considers one or more of these articles, a Christian can defend himself and reject them, for he has the right Master, the Holy Spirit, who alone reveals these articles from heaven and is given to all who hear and accept this word or sermon from Christ. Therefore, such a one will not be led astray into heresy and error; and even if he falters or stumbles, if he does not fall from it, he will soon get back on track. For this light consumes and drives away the clouds and darkness, and sets him right and raises him up again. But if he loses this light, he cannot be helped. For when this knowledge is gone, it takes everything with it, and you may lead and confess all articles after it (as the papists do), but it is not earnestness, nor right understanding, but as one groping in darkness, and a blind man hearing talk of the color which he has never seen. This is done by those who are the best and most pious among them.

From the name "Lutheran"

Isn't it wrong to call yourself that?

We have not shied away from giving our paper the inscription: "The Lutheran"; we therefore consider it our duty,

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to answer immediately those who may ask us what this name means and why we want to use it.

For, as we know quite well, not a few have always been offended by the fact that the Lutheran church is named after Luther, that is, after a man. How, they exclaim, is it not clear from this that this church cannot be the true church of Christ, but must be the work of a man, a sect? Hey," they say, "you Lutherans read what St. Paul says about such human names. 1 Cor. 1 and 3 says: "It has happened to me that there is strife among you; but I say of this that one of you says, I am Pauline; another, I am Apollonian; the third, I am Apostolic: I am Apollian; the third: I am Cephish; the fourth: I am Christian. How? Is Christ now divided? Is Paul crucified for you? Or were you baptized in Paul's name? - If one says, I am Pauline; the other, I am Apollonian: I am Apollonian; are ye not carnal? Who then is Paul? Who is Apollo? Servants they are, by whom ye believed." - Do you hear it, you Lutherans? They call out to us; do you not do the same thing that St. Apostle punishes the Corinthians here, when you call yourselves Lutheran? You always say that one should go exactly according to the letter of the Scriptures, why don't you do it here?

There are not a few righteous Lutherans who get into no small embarrassment when this is reproached to them by their opponents. However, as apparent as this accusation may be, it will soon prove to be groundless when we take a closer look at the matter. First of all, it is a mistake to believe that the Lutherans gave themselves their name; history rather tells us that they were first called that by their

enemies, who wanted to insult them with it. Dr. Eck, who held the famous disputation with Luther in Leipzig, was the first to call those Lutherans who held Luther's doctrine at that time. How Luther himself felt in this regard, we can see clearly in a writing published in 1522: "Admonition to beware of sedition," in which he wrote, among other things: "I ask that people keep silent about my name, and not call themselves Lutheran, but Christians. What is Luther? The doctrine is not mine. So I am crucified for no one. St. Paul 1 Cor. 3, 4. 5. did not want Christians to call themselves Paul or Petersch, but Christians. How could I then, poor stinking maggot sack, be called the children of Christ by my unholy name? Not so, dear friends, let us erase the partisan names and call ourselves Christians, whose doctrine we have. The papists have a proper partisan name, because they are not satisfied with Christ's doctrine and name, and they also want to be papists, who are their masters. I am not and will not be a master. I have with the congregation the some common doctrine of Christ, who alone is our Master. Matth. 23, 8." This judgment of Luther proves brightly that he seriously did not want the church to be called by his name, let alone that he should have wanted it for the sake of honor.

However, it must not be thought that it is wrong in and of itself for Christians to be named after a man; this is irrefutably evident from the fact that the church of the Old Testament was named after a man by God Himself. For what was it called? - The Israelite. Does not Christ therefore also say of Nathanael, "Sieve, a true Israelite, in whom is no falsehood?" But what was Israel? A human being.

Therefore it is clear, it depends on the sense in which the children of God call themselves after a man; therein alone can lie the sinfulness. In what sense and for what reason did the Corinthians call themselves Pauline, Apollonian, Cephian and Christian? By this, as we read, they wanted to separate themselves from each other. Although Paul, Apollo and Peter (or Cephas) taught one and the same thing, the Corinthian Christians, when they accepted the one, rejected the other; they renounced each other by those names and thus created parties. The sin that Paulus punishes the Corinthians for was therefore not really that they called themselves after men, but that they wanted to make divisions among those who had one and the same orthodox doctrine. Therefore the apostle himself rejects the name "Christian," which some also wanted to use, as a sect name, since they intended the same thing with it; although this latter name is not taken from a man, but from Christ, the Son of God Himself. In this reprehensible sense, the true Lutherans have never called themselves after Luther; with this name of theirs they have never wanted to distinguish or disassociate themselves from another orthodox teacher; they confess themselves as Lutherans to Athanasius and all pure preachers of the gospel of all times and countries just as much as to Luther. Luther himself was far from wanting to be a true teacher. Among others, he writes publicly of his contemporary, the Württemberg theologian Brentius: "I think so much of your writings that my books completely stink when I hold them up against your books and those like them; and in this I do not pretend to you; I also do not invent anything, nor do I speak anything disgraceful; so I am also not deceived with my judgment, for I do not praise Brentius, but the spirit, which in you is much kinder, more loving and more peaceful than my spirit. This is truly not the way a man speaks who aspires to be the head of a sect; this is the way a Luther spoke who wanted nothing more than to be a witness of the truth.

Therefore we do not call ourselves Lutherans of him, as we are called Christians of Christ; we are not called so because we believed in Luther. As highly as we esteem this great instrument of God, in our church we do not accept a word in matters of faith because Luther said it, but only because and when it can be clearly proven from the written word of God; we do not consider him to be an apostle or prophet, but know that he was highly enlightened, but just as much subject to error and sin as other people. He is not the head of our church, not our pope. Whoever accepts everything in blind faith because Luther taught it that way, is as far away from true Lutheranism as the earth is from heaven and the night from day. Therefore, Luther wrote to Melanchthon in 1530, when he was at the Diet of Augsburg: "I am displeased with your letter that you write that you followed me, as the head in this matter, for the sake of my reputation; I do not want to mean anything, nor do I want to command anything, nor do I want to be called the author. And even if one would like to find a convenient interpretation of this, I still do not want the word. If the matter is not at the same time yours and does not concern you as well as me, then it should not be said that it is mine." But just as Luther rejects such an appropriate standing in the church, so our church has never granted him such a standing; for so it says right at the beginning of the Concordia Formula, which is one of the most important public confessions of the orthodox Lutherans: "We believe, teach and confess that the one rule and guideline by which all teachings and teachers are to be judged and judged at the same time are the prophetic and apostolic writings of the Old and New Testaments alone. Other writings of the old and new teachers, as they have names, are not to be held

equal to the holy scriptures. Other writings, however, of the old and new teachers, as they have names, are not to be held equal to the Holy Scriptures, but all are to be subjected to them, and are not to be accepted otherwise or further than as witnesses, in which way after the time of the apostles and in which places such teachings of the apostles and prophets have been preserved.

So the question finally arises, do we call ourselves Lutherans in order to indicate that we adhere to a new doctrine, which Luther only brought up 300 years ago, and that we want to belong to a new church, which was founded by him? That is far away! We do not call ourselves like the Arians from Arius, or like the Dominicans from Dominicus. Luther did not preach new doctrines, but the ancient doctrine of the eternal gospel. Nor did he separate himself from the original true church, which is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; he alone renounced the fellowship of those, yes, he rather separated himself from those who were not the true church.

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The task is to show this thoroughly, which is our goal with this paper. To show this thoroughly, that is the task, the slogan of which we have set as our goal with this sheet. For the time being, we refer our readers only to some testimonies of Luther himself, from which it can be clearly seen that he was not concerned with spreading his own human views, but that he insisted solely on God's Word. Thus he says, among other things, at the end of his excellent church postilion: "Oh, that God would wish that my and all teachers' interpretations would perish and that every Christian would himself take the bare Scriptures and the pure Word of God before him. You see from this babble of mine how inordinately unequal God's words are to the words of all men; how no man can sufficiently reach and transfigure a single word of God with all his words. Whoever could get there without glossing and interpreting, my glossing and that of all men would be of no use at all, indeed, only a hindrance. Therefore, come in, come in, dear Christians, and let my and all interpretations be only a scaffolding for the right building, so that we ourselves may grasp and taste the pure, clear word of God and remain there, for God alone dwells there in Zion. Even Luther's bitterest enemies have therefore had to testify that it was the Holy Scriptures to which he referred. Even the most bitter enemies of Luther have had to testify that it was the Holy Scriptures that he insisted on above all else and that he therefore spread among the people. To prove this, I will cite only one passage from the writing of a Roman Catholic scribe, a certain Floremundus Raemundus, who otherwise wrote extremely vehemently against the Protestants and took an active part in their persecution. In his "History of the Origin 2c. of the Heresies of the Sixteenth Century", he says: "The common people (in Luther's time) everywhere carried the Bible, which had been translated into their native language. Mau saw it lying on all tablets and tables. The craftsmen had the Bible in their workshops and the women on their knees.

The whole world was occupied with reading the Bible. - The sectarians armed with these books, when they came to a priest or a religious, immediately started a quarrel with them. One demanded that Mau show him the mass; the other, purgatory; this, infant baptism; that, the Trinity in the Holy Scriptures. Finally, they wanted to have all articles of faith proven with explicit words, and rejected the unwritten word of God and the apostolic statutes. - For the arch-heretic Luther had taught that the Scriptures, which he allowed all to interpret, were alone the judge of all disputes in religion." - Who could have painted a lovelier picture of the awakening of a new life through the old truth in the age of reformation and defended Luther against the charge that he had brought up a new doctrine better than this zealous follower of the pope? - But whether Luther despised the true church and wanted to found a new church, let him speak about that himself.

Among other things, in 1532, he wrote "against some red-blooded spirits *) to Margrave Albrecht of Brandenburg" thus: "I wanted to lic-

This scripture is mainly directed against the Zwinglians who taught that the body and blood of Christ are not truly present in Holy Communion. The body and blood of Christ are not truly present in the Lord's Supper.

Not only of all the riffraff, but of all emperors, kings and princes, let wisdom and justice testify against me, because one iota or one title of the whole Christian churches against me hear or see. For it is not so to jest with articles of faith, from the beginning, and so far as Christendom is, held in harmony, as one may jest with papal and imperial rights, or other human traditions of the Fathers or Conciliar."

From this we see that Luther by no means despised the church, as he is so often blamed, but that he was an obedient son of it. As little as the reputation of any man mattered to Luther, he by no means wanted to stand on his own feet in a false way in conceited self-sufficiency, as so many unfortunately do now. He believed that throughout all the centuries a true believing church had remained; he therefore certainly asked how it had stood throughout all times; the testimony of the true church and the conformity

with it certainly mattered to him; he regarded it as a pillar and a foundation of morality and therefore wanted to stand in line with the whole great army of the true believing teachers of the church from the time of the apostles to him. Luther never denied that the church must be heard and obeyed (Matth. 18, 17.); therefore, this is not the point of contention between the Lutheran and Roman churches.

acted and still acts. This is rather the question whether one has to obey those who claim the church authority for themselves because they hold the church office.

but in doing so they command something that is contrary to the Gospel. Luther denied this and claimed that if he did not hear the voice of Christ, he would not hear his bride, his true church, but false prophets who wear the name of the church only as a sheep's clothing under which they try to hide the ravening wolf. Luther separated himself from these false prophets, who did not want to put up with a true reformation, but not from the church. (To be continued.)

A proof from the history of the church assembly at Nicaea, how our faith does not insist on man's wisdom, but on God's power.

Many Christian readers will be familiar with the Nicene Creed from the confessional writings of our church, which contains a number of additional statements against the heresy of the Arians.

contains biblical explanations of the oldest biblical creed. These Arians taught that the Son of God had once been

but was created by God the Father, so that God set him as the beginning of all created things and called him the Word, the Son and the Wisdom, through whom he then also created nities and all creatures. Against

this dangerous heresy, which denies and disputes the eternal divinity of our Lord Jesus Christ, the famous general church assembly was held at Nicaea in Asia Minor in 325 A.D., where, in addition to a large number of presbyters, 318 bishops alone were assembled, among whom many still bear the marks of the Lord Jesus on their bodies from the previous times of the most terrible persecutions of Christians.

and some of them were mutilated in eyes, hands and feet. Some pagan philosophers had also come to this venerable assembly, partly to satisfy their curiosity about Christianity, partly to engage the Christians in a lot of quibbles and embarrass them, or to enjoy the pleasure of hearing them argue with each other. One of them especially distinguished himself by high claims to erudition, in which he ridiculed the Christians in their supposed ignorance. On this occasion, an old Christian, who had shown great steadfastness in the persecutions, but otherwise had little knowledge of the rules of worldly wisdom, took it upon himself to answer the philosopher. Those who were more concerned with the satisfaction of their curiosity than with the truth sought to provoke laughter at the old man's expense, while righteous souls were grieved to see such an unequal dispute arise. However, respect for him dictated that he be allowed to have his way. And so he began: "Listen, philosopher, in the name of Jesus Christ. It is One God, the Creator of heaven and earth and all visible and invisible things, who made all these things by the power of His Word and established them by the holiness of His Spirit. This Word, whom we call the Son of God, had compassion on the children of men who were going astray and wicked. He chose to be born of a woman, to walk among men, and to die for them, and he will come again as a judge of all that men have done here in the world. That all these things are so, we believe in simplicity, so give thyself no vain trouble to disprove things which must be accepted by faith, or to investigate the manner in which these things may or may not be, but if thou believest, tell me."

Affected by this simple-minded yet powerful address, the philosopher said: "Yes, I believe;" confessed overcome, he-

admonished the other philosophers to follow his example, adding that he had been moved by a divine power that he could not explain. - Thus Sozomenus tells us in the 18th chapter of the 1st book of his Church History.

Luther's own verdict on his sharp writing.

I also know well that my writings have almost all been of the kind that at first they were regarded as if they were from the devil, and one worried that heaven would soon fall in, but after that it soon became different. It is now another time to touch the great heads that were unaccustomed before: and what God has in mind will be seen in his time. Not that I excuse myself with it, as if there were nothing human about me; but that I may boast of it with St. Paul, though I am too hard, that yet I have ever spoken the truth,

and no one can blame me for hypocrisy. If I ever make a mistake, I would rather speak too harshly and speak the truth too sensibly than to be hypocritical and keep the truth.

Printed by Weber and Olshausen.

From the name "Lutheran." (Continued.)

B. What does it mean to be a Lutheran?

In the previous issue of our paper we showed that we not only did not give ourselves the name Lutheran, but also do not associate with it a sense in which the bearing of such a name would be sinful. We have shown that we do not refuse to be called Lutherans, first of all not because we wanted to separate ourselves from other orthodox believers with this name, like Corinthians; furthermore not because we based our faith on Luther; and finally also not because we wanted to indicate that we confessed a new doctrine and constituted a new church, thus a sect.

The question now arises, in what sense do we actually call ourselves Lutherans? To this we answer briefly: this is intended to express nothing other than that we are Christians who consider that doctrine to be the right one, which has been brought to light again from God's Word through the ministry of Luther in these last times. Whoever confesses this doctrine with his mouth, we call a Lutheran; but we only consider a true Lutheran who believes it with his heart through the effect of the Holy Spirit and who has the secret faith in the Word of God. However, a true Lutheran is only one who believes it from the heart through the action of the Holy Spirit and has the secret of faith in a pure conscience. A true Lutheran and a true Christian, the Lutheran Church and the Christian Church, God's Word and Luther's teachings, these are all one and the same to us. With joy and confidence, therefore, we make that well-known verse our solution: "God's word and Luther's teaching now and never perish." Not as if we wanted to say that Luther spoke and wrote like an apostle out of the direct enlightenment of the Holy Spirit! Spirit! - Rather, we want to testify that Luther's teachings, as we have recognized, were drawn from God's Word, and that through him the reformation of the church, which everyone recognized as necessary, was accomplished. As Luther himself once advised the Lutherans, who had been called upon by Duke George in 1528 to take responsibility for their faith, that they should

They wanted to stay with the holy gospel. They wanted to stay with the holy gospel. - Thus Luther himself does not want to be Lutheran without teaching the Holy Scriptures purely. Scripture pure." (Luther's Works, Halle. XXI. 234.)

We know quite well what we have to expect from such a declaration in the present time, that with the firmest conviction of the heart we consider the Lutheran church to be the true church of Jesus Christ on earth. Our mildest opponents will say: Yes, we consider the Lutheran church to be a church, but not the church of Christ. - But we leave the belief that there are several true churches to those who can never be sure of their doctrine, because they feel guilty in their conscience of false teaching; who therefore must comfort themselves in silence with that sweet dream of many true churches, and thus try to appease their crying conscience. Yes, we leave it to them to confess publicly that they cannot consider themselves the church of Christ, but only a sect. For our part, we thank God that he has brought us into the fellowship of his true church and has certainly made us confident and joyful to confess before all the world that we belong to it and not to a sect.

At this, however, many others will perhaps say: There we hear it! We already know this language; the sectarians speak in the same way; that is the surest characteristic of a sect, that one closes oneself off in such a way that one wants to be the only blessed church and condemns all those who believe differently. There you can see that you Lutherans are real arch-papists, for is not the assumption of an all-salvific church an arch-papist principle? Behold, you must betray yourselves! - We ask all who make this reply to us not to be hasty in their judgment, to let us finish first, and not to conclude with their judgment until we have set forth our actual opinion and until they have considered it carefully.

We are by no means so fanatical and so limited in our knowledge of the invisible kingdom of Christ that we think it consists only of those who call themselves Lutherans. Oh, no! That is why we are Our church is so great and so glorious; that is why we cling to it with all the approval of our hearts; that is why we want to publicly testify, pray, and fight for it, even in our small part, and why we want to remain with it until our last breath, despite all the shame that weighs on it, because we know that this church is not confined within the boundaries of a human name, a country, or a time, but contains the whole inheritance of Jesus Christ.

First of all, the Lutheran Church is not limited to those who have borne this name from their youth or who have adopted it later. Everyone who submits to the whole written word of God without falsehood and

carries the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world, we reach out to him and regard him as our fellow believer, as our brother in Christ, as a member of our church, as a Lutheran, no matter under which sect he may be hidden and imprisoned. We know quite well that God can preserve thousands of His children even there where everything seems to be swallowed up by Baal's ministry. (1 Kings 19:9-18) We know that the word of God is so powerful that children of God are born even where this word is preached very sparsely and mixed with many doctrines of men; yes, that Christ reigns in the midst of his enemies (Ps 110:2). We therefore condemn no man, let him call himself what he will, but proclaim only the divine judgment: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It is another to ask: How can the church be recognized and where does it become visible? Another: Who is the Church? To the first question we answer: She is recognized by the pure preaching of the divine word and by the right use of the holy sacraments. Sacraments. To the other: The Church is the assembly of all believers. (Cf. Augsburg Conf. Art. 7 and 8.) Therefore, our forefathers, in the preface to the symbolic books of the Lutheran Church, speak, among other things, thus: "As for the Condemnationes (condemnations), suspension and rejection of false, impure doctrine, especially in the article of the Lord's

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Our will and opinion is not that persons who err out of simplicity and do not blaspheme the truth of the divine word, but much less whole churches, are meant here, but only that false and seductive teachings and their stiff-necked teachers and blasphemers are actually rejected; - Since we have no doubt at all that many pious and innocent people are to be found even in the churches that have not yet compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter correctly and do not take any pleasure in the blasphemies against the Holy Communion. They are not at all pleased with the blasphemies against Holy Communion and, when they are properly instructed in the doctrine, they will be led to the infallible truth by the guidance of the Holy Spirit. They will go and turn to the infallible truth of the divine word with us and our churches and schools. In this sense, therefore, it is also said in the Apology of the Augsburg Conf. Conf. in the 13th article "On monastic vows:" "We do not say of all; there may be some in monasteries who know the holy gospel of Christ, and some who do not. We do not say of all; there may be some in monasteries who know the holy gospel of Christ and do not place holiness on their *traditions* (human statutes)." Luther also agrees with this in his private writings. He not only shows how God, in the darkest times of general papistical rule, preserved a holy seed of his children, a holy church, but how even now, after the outgoing of the evangelical light through the Reformation, righteous souls are kept in the papal bonds, who are members of the true church. To cite just one testimony, he says in his interpretation of Genesis 28:17: "The pope and his followers are not the church. But if they reproach us: do they have baptism, the Lord's Supper? 2c., I answered thus: Those who have the pure Word and baptism belong to us and to the true church; but those who have the church trappings of human statutes with them are not the church; though they have baptism and the text of the Gospel, they have it in vain." Luther judges the same of honest people who are in outward fellowship with other sects. He writes in his letter "von der Wiedertaufe," (Luther's Works, Halle, XVII. 2675): "We must nevertheless confess that the friars have the Scriptures and God's Word in other articles; and whoever hears it from them and believes it, he will be saved, even though they are unholy heretics and blasphemers of Christ."

This principle, that not only those who call themselves Lutherans are Lutherans, has therefore never been denied by genuine Lutheran theologians. They have always taught that countless people bear this name, who only desecrate this name and show by their carnal nature that they are not members of the true church, not members of the spiritual body of Jesus Christ, not true Christians; that, on the other hand, there are countless people who never call themselves Lutherans, but who are not Lutherans.

and who, nevertheless, were true Christians and therefore Lutherans in fact and truth. Instead of many testimonies that could be cited here, only one will suffice. When in 1573 the Reformed in France (commonly called Huguenots) had suffered the most horrible persecutions from the papists and at the infamous Parisian blood wedding and within two months after that about 70,000 of them had been murdered with unheard-of, quite diabolical cruelty, a Lutheran theologian, who was co-author of the Concordia formula and had just been chased out of Leipzig by the intrigues of the Reformed, (who was famous for his wonderful song: "Allein Gott in der Höh' sei Ehr' 2c. N. Selneccer), the following verdict to the world: "In the persecutions that have arisen in France, the Netherlands and elsewhere, many innocent people have been miserably strangled for the sake of religion, and many martyrs have been found, even from among the Sacramentans *), with whom even a stony heart must justly sympathize. But, dear God,

all such are not because of the doctrine of the Holy Communion. But dear God, all of them were killed as Lutherans not because of the doctrine of Holy Communion, but because they did not want to worship the papal abomination. For this reason, God also graciously helped them in their needs and joyfully and confidently called them to Himself, and forgave them their weakness and secondary delusion in which they had confessed the Holy Communion. The pious God always turns to good account the faults and shortcomings of his faithful, which are not defended wantonly, out of intent or stubbornness. (See: *Brev. resp. ad crimen Danaei*) Thus speaks a man who has most decisively rejected the false teaching of the Reformed. Here, however, he proves that he was not guided by a desire for condemnation or by the spirit of a sectarian, but solely by the love of truth. Therefore, although the Lutherans are most often accused of intolerance, narrow-mindedness and condemnation because of their serious rejection of all false teaching, no one deserves this less than they. They never restrict the true church to this name, if they rightly use it.

Neither do we believe that the church to which we want to belong is limited to any country or to any time. We rather confess with the name "Lutheran" to the true catholic (general) and apostolic church, whose teachings Luther preached. As far as the first is concerned, this is clearly testified in our public confessions: "The comforting article is placed in the faith: "I believe in a catholic common Christian church," so that no one would think that the church is like another church.

The old Lutheran theologians call those who deny the presence of the body and blood of Christ in Holy Communion "sacramentarians. The sacramentary theologians call those who deny the presence of the body and blood of Christ in Holy Communion.

The church is not bound to this or that country, kingdom or state, as the Pope of Rome would say. But that certainly remains true, that the multitude and the people are the true church, who now and then in the world, from the going out of the sun to the going down, truly believe in Christ, who then have One Gospel, One Christ, One Baptism and Sacrament, are governed by One Holy Spirit; although they have different ceremonies. They are governed by one Holy Spirit, although they have different ceremonies." (See: Apol. Art. 7.) Luther testifies to the same with these words: "Christianity is not only under the Roman church or the pope, but in all the world; as the prophets proclaimed that Christ's gospel should come into all the world (Ps. 2, 19.); that therefore under pope, Turks, Persians, Tartars, and everywhere Christianity is scattered bodily, but gathered spiritually in One Gospel and faith, under One Head, which is Jesus Christ." (See: Appendix to the Great Confession of 1528.) We cannot avoid mentioning another statement by Luther to prove that a sectarian view of the church was absolutely foreign to him. He speaks about Gal. 1,2: "Therefore the church is holy everywhere, even on the fools, as long as they do not deny and reject the word and sacrament. For those who deny these things completely are no longer a church. But where Word and Sacrament remain essential, there also remains a holy church, and there is nothing wrong with it, although the end-Christ also reigns there, who does not sit in a devil's sty, nor in a pigsty, nor in an unbelieving mob, but in the most noble and holy place, namely, "in the temple of God," 2 Thess. 2, 4. 2, 4. From this it is certain and evident that God's temple must be and remain even among the spiritual tyrants who rule and rage in it. For everywhere, even among the same tyrants, one finds those who believe rightly 2c. Therefore, a short and easy answer to this question is that the church is everywhere in the whole world, where only the gospel and the sacraments are found. But Jews, Turks, and seders, or heretics, are not the church; for the same deny and destroy such things."

But what is true of the barriers of place is also true of the barriers of time. As long as there has been an orthodox church on earth, so long has there been a Lutheran one; it is (as strange as it may sound) as old as the world, for it has no other doctrine than that which the patriarchs, prophets and apostles received from God and preached. It is true that the name, Lutheran, came into being only 300 years ago, but not the thing which it denotes. Therefore, when we are so often asked: Where was the Lutheran Church before Luther? this is quite easy to answer: It was

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Wherever there were still Christians who believed in Jesus Christ and his holy word from the heart, and who did not allow themselves to be dissuaded by any of man's statutes from this faith, which is the only one that can bring salvation, or who finally took refuge in it in the time of death. That our doctrine is not new, but was already known in all places before Luther, is something that even the Roman Catholics admit to us against their will. They have incessantly reproached us, that the Lutheran doctrine is only the rehashed heresy of the Waldenses, Albigensians and Hussites. How old and how widespread their teachings were, and what their alleged heresy actually consisted of, is written about by a certain Reinerius, who first pretended with the Waldensians, then joined the Order of Preachers and finally became General Inquisitor against the heretics. He reports:

"Among all the sects that exist and have existed, none is more pernicious to the Church than that of the poor of Lion, for three reasons. First, because none is older than this; for some say that it has existed since Sylvester's time, others derive it from the time of the apostles. Secondly, because none is more general than this; for there is almost no country in which this sect should not have nested unnoticed. Thirdly, because all the others, with their manifest iniquity against God, excite abhorrence, whereas the sect of the Waldenses and Lugduns alone has a great appearance of piety, because they live righteously before men, and believe all things rightly of God, and accept all the articles contained in the Symbolum. But they blaspheme and hate the Roman church, saying that it is the church of the wicked and the harlot that sits above the beast in Revelation; also that it fell away under Sylvester, where the poison of temporal, worldly things crept into the church. They also say that the pope is the head of all errors and full of greed and greed for money."

If the Roman Catholics themselves admit that there have always been such witnesses for the apostolic faith and against the unapostolic papacy, and if they confess that Luther only sought out the teachings of these witnesses of truth, they obviously confess that the Lutheran church had its members even before Luther, even in the midst of the papacy; for it is not the name but the teaching that matters in the church.

(Decision follows.)

Church News from Germany.

Preliminary remark. - A particularly important ecclesiastical phenomenon of our day, which will soon be dealt with in more detail in these pages, is the so-called union, or unification, which can be observed between the

The first is to bring about a consensus between the Lutheran and Reformed Churches. This would be something very pleasing if it happened on the basis of divine truth and if, according to Ephes. 4, 4-6, in true unity of spirit, to "one body, one Spirit, one hope of the calling, one Lord, one faith, one baptism, and one God and Father. But since the Reformed Church has not renounced the errors of Zwingli, Calvin and others for 300 years, and continues to teach a false choice of grace and to regard the holy sacraments as merely sensual, it is not yet possible to say that the church is a church. Sacraments as mere allegorical This is a sign, so that holy baptism is not an actual bath of rebirth. Baptism is not a real bath of rebirth, and in the Holy Communion in, with and under the blessed bread and wine the true body and blood of our Lord Jesus Christ is not present. This is because this church has a different Christ and a different faith than we Lutherans have according to the explicit Lutheran statement; Since this church has a different Christ and a different faith than we Lutherans have according to the express divine word, it is very sad that so many of our former fellow believers have allowed themselves to be duped into denying their well-founded faith and joining that union, in which there may no longer be any question of those important differences in faith. For whether

Although people are always led to believe that everyone can keep his faith, but that they no longer want to stand apart from each other, but together in love and peace, we know from Romans 10:10 and other clear statements of the divine word that one must not only believe in Christ with the heart, but also confess him with the mouth. and other clear statements of the divine word that one must not only believe in Christ from the heart, but also confess Him with the mouth, and that a Christian should indeed be at peace with everyone in life, as much as is in him, but that in confessing the pure doctrine he must not ask whether the whole world, even his own household, father, mother, son, daughter and the like, want to be angry with him. - —

(Matth. 10, 21 - 22. and verse 34 - 36.) But all who have come to the same faith with us "in the righteousness which our God gives and the Savior Jesus Christ" (2 Petr. 1, 1.), are also now driven by the precious Holy Spirit. Spirit,

to love one another with all their hearts and to remain at peace in one mind, and in the same word of God, which preaches the sword of the Spirit against all unbelief, they are most emphatically exhorted to offer in their faith, as well as all other Christian virtues, brotherly love and common charity. (2 Pet. 1,5 - 7.)

But that this true love, which comes from the true faith, is not to be found in the aforementioned striving for union, can already be seen from the fact that the Lutherans, especially in the Kingdom of Prussia, have been attacked by the government with all violent means, with pawning and imprisonment, even with military weapons, when they have given up the faith.

They were not willing to accept the false church agendas that had been imposed on them.

That is why thousands from those Prussian and other countries have preferred to leave their fatherland and flee to the United States, in order to be able to build freely and securely on their Evangelical Lutheran

faith. A new train of such Lutherans is expected in New York in these weeks, as we have heard; others, however, have preferred to remain in their homeland and to continue the fight against the dangerous Unionism. And the following news, which was not intended for public communication but was written to us by a trustworthy man, gives us at least a few glimpses into this struggle, which should encourage us and our Christian readers to the hope and ardent plea that God will be pleased with us, that it may please the dear God, even in our old, dear fatherland, where his church once flourished so splendidly, not to let it die out altogether, but to bring the dead bones back to life, to lead back those who have gone astray, and to fulfill once again his promise, which he made in Ps. 12, 6:

"Because the wretched are desolate, and the poor groan, I will arise, saith the Lord; I will establish a remedy, that they may teach with confidence.

The Lutheran faith is now flourishing and growing again in Germany, not only in those countries where the Union has not yet been introduced into the church, but also in those where it had already become dominant. In Pomerania, for example, an association of almost 100 preachers has been formed, who have publicly declared to the false union that they intend to persevere with the Lutheran confession. Professor Harleß in Erlangen publishes a journal which argues against the existing union with such determination and efficiency that even Professor Hengstenberg declared in this year's preface to his *Kirchenzeitung* that it was unmistakable that Lutheran orthodoxy was threatening to become dominant again. - This preface defends the Union in a glaring and deeply seductive way; hence Professor Dr. Guericke of Halle, who last year in a small paper, titled: "Die rechte Union," had in vain endeavored to pave the way to an ecclesiastical union on the basis of the divine Word, now felt impelled to brandish the old weapons of the Lutheran spirit with renewed vigor and joy. This year, in fact, he published another small paper under the title: "Calvinism, Union Vehicle and Church Crutch," for the sake of which his former unirkreverent friends and his authorities now

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as incorrigible. The Silesian and other independent Lutherans of Prussia now have all freedom in silence; however, according to information, a state law is on its way, according to which they are to be recognized as an Old Lutheran Church with its own consistory and superintendent. However, many things are still questionable.

Under Dr. Rudelbach's leadership, a convention of Lutheran theologians and clergymen from Saxony, Prussia, Bavaria, Hanover and other countries met for several days last fall, and this meeting, which still seems to promise much and which certainly aims at nothing other than a true union and unification of the Lutheran confessors scattered to and fro, is to be repeated annually. The proceedings of their previous year's meeting have been publicly presented in Dr. Rudelbach's and Dr. Guericke's theological journal. Admittedly, there are many, many, many more opponents, both of a coarse and of a fine kind; but the Lord is nevertheless on the plan, and therefore we are confident! - —

Another strange ecclesiastical news, from another, but not less reliable pen, is the following:

The "Leipzig Confession Controversy" recently caused a great stir, revealing the thoughts of many hearts. It is known that already 40 years ago the Superint. Rosenmüller introduced a highly unbelieving form instead of the Apostolic Creed, which was formed according to reason and the spirit of the times, and to which the poor catechumens had to confess every year at confirmation. After the congregations and their pastors had been silent about this long enough, finally, before Palm Sunday of this year, at the request of most of the Leipzig schoolmen, a conference of the local clergy was held, in which the necessity of retaining the Apostolic Creed was recognized by a large majority of votes; and just as a Rosenmüller as superintendent was once able to abolish it on his own authority, so the present superintendent, Dr. Großmann, by virtue of his office, ordered it to be reintroduced. But just as the irreligious confession had once been accepted mostly willingly and without resistance, so now such a fierce struggle and dispute arose against the rightly believing confession that the matter was even quite unseemly brought before the town council, which immediately decided that Rosenmüller's confession was to be retained. Even the magistrate did not want anything else, and therefore submitted a complaining report to the Ministry of Culture, which - in view of the great excitement of the minds - wanted the previous Rosenmüller form to be retained at least for this year. - In the meantime, the matter had become more and more known in town and country through all kinds of published writings.

The advocates of unbelief publicly accused Dr. Großmann and his ever-growing number of followers of "intentional condemnation, regression to the dead faith of the word, Catholicism," and the like. Großmann, however, also answered publicly in a way that was as calm as it was striking, and refuted that clamor with

such emphasis that the ecclesiastical necessity of the apostolic creed was felt more and more and its early reintroduction can be looked forward to with hope.

Among other things, this dispute must have served to make many honest people, who had long been opposed to the ecclesiastical symbols, realize how necessary it is to hold fast to them in today's ecclesiastical disunity and to resist the boundless arrogant arbitrariness of the so-called Protestant clergy. God help us!

G. H. Löber, P.

Luther's declaration against those who think that for the sake of love one should also tolerate something erroneous in the church.

A kind-hearted person (as it is called) might say, "What harm is there in keeping God's word, and letting all or some of these things remain, even if they are not bad (for example, papal abuses)? I answer: They may be called good-hearted people, but they are misguided and seductive people; for you hear that it is not possible to teach something else beside God's word, to serve another beside God, to kindle another beside the light placed in darkness by God. It is certainly a falsehood and error, even if it were some of it; for the church should not and cannot teach lies nor error, not even in some of it; if it teaches a lie, it is quite false, as Christ says Luc. 11, 35: "See to it that the light in you is not darkness; if then your body is all light, that it has no part of darkness, it will be all love;" i.e., there must be all light and no bit of darkness. The church must teach only God's word or truth, and neither error nor falsehood. And how could it be otherwise? Because God's mouth is the mouth of the churches; and again: God cannot lie, therefore neither can the church.

It is true, speaking after life, that the holy church is not without sin, as she confesses in the Lord's Prayer, "Forgive us our trespasses," and 1 John 1:3: "If we say that we have no sin, we lie, and make God a liar," who calls us all sinners, Romans 3:23. 3:23, Ps. 14:3, 51:7. But the doctrine need not be sin, nor penal, and does not belong in the Lord's Prayer, where we say, "Forgive us our trespasses;" for it is not our doing, but God's own word, who cannot sin nor do wrong. For a preacher must not pray the Lord's Prayer, nor seek forgiveness of sins, when he has preached (where he is a right preacher), but must say and boast with Jeremiah (17:16.), "Lord, thou knowest that what proceeded out of my mouth is right and pleasing to thee;" yea, with Paulo, all apostles and prophets notwithstanding, say, *Haec dixit dominus*, that God himself hath said. And again, I have been an apostle and prophet of JEsu Christ in this preaching. Here it is not necessary, nay, not good, to ask forgiveness of sin, as if it were unjustly taught; for it is God's word and not mine, which God shall not nor can forgive me, but confirm, praise, crown, and say, Thou hast rightly taught, for I have spoken by thee, and the word is mine. He who cannot boast of his preaching, let him stop preaching, for he is certainly lying and blaspheming God.

If the word should be sin and wrong, by what would or could life be judged? One blind man would certainly lead the other and both would fall into the pit, Matth. 15, 14. If the lead or the angle iron should be wrong or crooked, what would or could the master work according to it? One bend would make another bend without end or measure. So here, too, life can be sinful and wrong, yes, unfortunately it is all too wrong, but the doctrine must be right as a string and certainly without any sin. Therefore nothing must be preached in the church, but only the certain, pure and unique word of God. Where this is lacking, it is no longer the church, but the school of the devil.

Now all this is to say that the church must teach God's word alone and be certain of it, by which it is called the foundation and pillar of truth and built on the rock, holy and blameless, that is, as it is rightly and well said: the church cannot err; for God's word, which teaches it, cannot err. But what is taught otherwise, or what is in doubt as to whether it is God's word, cannot be the church's teaching, but must be the devil's teaching, lies and idolatry; for the devil cannot say (because he is a liar and the father of lies): God says this; but, as Christ says John 8:44, *ex propriis*, from and out of himself, he must speak, that is, lie. So also all his children, without God's word, must speak from themselves, that is, lie. See Luther's Works, Halle, XVII. x. 1684.

(Sent in by P. Schieferdecker.)

St. Bernard,

The famous Abbot of Clairvaux, who died in 1153, is a remarkable example of how the most pious and best among the clergy, when faced with great trials, threw away all trust in their own human holiness, in their own works and merits, or in the intercession of the saints in heaven, and took comfort only in the full merit of Jesus Christ for their salvation.

Although Bernard in his life had devoted himself to the strictest holiness and had attributed such a high merit to the monastic state that he considered it to be the other baptism (*Apolog. ad Guilielm. Fig.*), he nevertheless confessed, as he once got into a heavy challenge on account of his blessedness: I confess that I am not worthy for myself, nor can I attain heaven by my own merit. But my Lord Jesus Christ has a double right to heaven; first, because he is the natural heir, and second, because he has acquired it through his meritorious suffering. The first right he keeps for himself, the other he gives to me; by this gift heaven becomes mine by right, therefore I cannot perish."

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C. Why do we insist on keeping this name?

Since in the first essays, which bear the above title, we not only admitted that Luther himself, according to his own declaration, did not want the disciples of Christ to call themselves after him; since we also explained that not only those Lutherans are who bear this name, but that all true Christians are to be understood by it, whether they are called Lutherans, or Catholics, Reformed, Evangelicals, Methodists, etc., many will perhaps now pose the question to us with surprise: How can you, after such concessions, still insist on retaining the Lutheran name? How can you with a good conscience keep such a segregationist name, since you protest so strongly against the accusation of ecclesiastical segregation and sectarianism?— It is time to explain ourselves clearly about this.

We answer this first with a question: How should we call ourselves, so that we do it right? Everyone will certainly admit that the name of a church should not only not be a meaningless title, but should also really express what it actually is, namely what it believes, teaches and confesses. If someone asks us: What and what faith are you? then, if we do not want to be hypocritical, the name under which we appear must give a clear answer.

Indeed, some will say, that is why you call yourselves Christians. We answer, "That is what we call ourselves, and we hold this name so high and dear that we are willing to sacrifice blood and life rather than this name. We have already become Christians through baptism, and this and nothing else is our highest comfort and glory. Whoever does not want to be a Christian, but a Lutheran, and sacrifices the first name for the second, knows the meaning neither of the one, nor of the other. With pleasure we remember to have read once in Young's Night Thoughts the following verses according to the German translation:

A Christian! - Most exalted name! Most glorious title granted to man! And
still paint people,

Holy cross, you from the forehead, as shameful stains?
Trembling angels see this, if angels ever tremble,
Flee back from the lost, and who knows? whether more from astonishment,
Or from sadness, they give up their office here in despair.

There was a time when it was enough to say: "I am a Christian. This was enough, especially in the first three centuries of the Christian era, if one wanted to confess the true faith of his heart. There already such a confessor was often awaited by the most agonizing martyr's death. But what is the meaning of this name now? Who knows now, since Christianity is divided into a thousand sects, what we believe, if we only wanted to confess: We are Christians! Do not even those still want to be called Christians who reject Christ and fight against him, deny his eternal divinity and full reconciliation? Do not many now only pretend to be preachers of the gospel in order to win the gold of those who no longer believe in Christ and his holy word, but still believe in the old gospel? Who no longer believe in Christ and his holy word, but still want to keep the old custom of going to church? Yes, if all were as honest, or rather as daring and bold, as a certain Mr. Ludvig in New York and a certain Mr. Koch in St. Louis. Louis, to publicly confess their ineradicable enmity against the Crucified and to solemnly eradicate themselves from the list of those who want to participate in the redemption of the Son of God: if, I say, all those who in our days depart from Christ's word wanted to confess it so bluntly and renounce the name of Christians, then of course no other than the name of a Christian would be needed to confess his faith. But since now even the enemies of Christ adorn themselves with his name in order to eat his bread, everyone understands that now a time has come in which the friend of Christ must declare himself more clearly, if he does not want to deny his highly praised Savior before the world.

Here, perhaps, others will say: If you do not want that, then call yourselves Catholic.—But to this suggestion we must reply: God be for it! It is true that the Lutherans are often ridiculously accused of being closest to the Catholics; but who was it who first attacked the Roman papacy as the seat of the Antichrist in public writings, exposed it to the world, and mortally wounded and overthrew it? Was it Zwingli? was it Calvin? was it Wesley? or any other founder of a sect? Was it not our Luther? Did not all other true and alleged reformers attack the enemy from the fortresses which Luther had taken before them in hot battles? How, then, can Lutherans call themselves "Catholic," since the hereditary enemy of the Lutheran Church now calls them so, in order to keep the souls freed by Christ in the snares of his conscience with this beautiful name? For the name "Catholic" is indeed a glorious name, for it means the

general Christian church, which was founded by the apostles and spread over the whole earth, apart from which there is no salvation. Therefore, no one could be a Christian who does not want to profess a church which is the catholic or general one in truth. There was also a time when the true church bore this name and renounced all false teachers and their sects with this very name. There it also had a glorious sound. How splendidly the name "Catholic" sounded, for example, in the mouth of Athanasius or Augustine, when they held it against the Arian, Donatist and other sects! How wonderful this name sounded even at the time of the Roman bishop Gregory the Great, who absolutely rejected the name of a general bishop of Christendom! This Gregory wrote to Eulogius, bishop of Alexandria, among others: "You have put the proud name on the heading of your letter that you call me the general pope. I pray that you will not do this to me again." (L. VIII. op. 30.) Elsewhere this Roman bishop (who died in 604) writes that up to now none of the Roman bishops had consented to use this name, that with it the true faith had been lost and thereby a

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Bishop would become a forerunner of the Antichrist. When the bishops of Rome were still writing like this, when they were still terrified that with the title of a general bishop of all Christendom Christ, the only head of the church, would be robbed of his honor, there was still a true church, which called itself the catholic supreme general. But what is the meaning of the word "Catholic Church" now? - Now it is the community of those who recognize the bishop of Rome for the head of the church, for the governor of Christ and of God himself *), regard him as infallible and render unconditional obedience to his commands; who must therefore venerate all the innumerable papal errors as inviolable doctrines of the true church, as: The sacrifice of the Mass, the invocation of the saints, purgatory, the veneration of images and relics, papal indulgences, human pardons and the merit of human works of one's own choice, the prohibition of the Bible and marriage, the traditions or unwritten words of God, the obligation to fast 2c. 2c., as all confessions and catechisms of the new Roman Catholic Church itself testify in clear words, with the express declaration that no one can be saved apart from this faith. (Drok. LII. 6Ltü. e Conc. Trid. a 8. D. Dio IV extrLLta, Ro. 28.) Since it is clear from this that the name, catholic, has received a new meaning, that it now designates the Roman papacy with all its abominations, and by no means the general Christian church, but a sect, then no one who still recognizes God's word as the only rule of the Christian faith can expect us to use this name.

A third person might therefore say: "That is what you call yourselves Reformed; for that is what you want to be, namely, the church cleansed of all heresies and abuses! - It is true that this name, too, if we take it in its literal sense, gloriously describes what the Lutheran Church prides itself on being, as it also calls itself in its symbols. (Concordia formula. Wiederh. Summar. Begriff, col. 256, h.) But would it be honest to call oneself the Lutheran church?

Although Mr. Oertel denies, as we read with astonishment in the "Wahrheitsfreund" (Jahrg. 7, No. 39, Pag. 309), that the pope is God's governor according to Catholic doctrine, this man, who is deeply pitied by us, hereby betrays that he, without having seriously examined the doctrine of the Roman church, threw himself into its arms in the hour of temptation. He always takes recourse to the decrees of the Tridentine Council when he is pointed to publicly taught errors of Catholic theologians, and declares that Catholic doctrine is to be judged mainly according to the decisions of this church council. Therefore, Mr. Oertel takes the trouble to comment: Oonell. DAU. 8es8. VI. decree, de Reform. c. I. Lä Duxcl. 52, where he will find that this Conciliar calls the Pope with clear words Gpsius Del in terrig Vicarinin", "the governor of God himself on earth". Perhaps Mr. Oertel's eyes could be opened again by a more thorough study of the un-Catholic doctrine of the Roman Church.- Mr. Oertel himself has expressly called upon us to fight in his "Truth Friend"; we will not fail to appear on the battlefield.

a name which, according to its original meaning, denoted what we had in mind, but which has now acquired a completely different meaning and would therefore be understood in a completely different way? Would we not thereby commit the sin of the secret reservation, to take our words differently than they are taken by everyone? God protect us from this! A true man must speak in such a way that he reveals the true meaning of his heart to others through his words. Therefore, the character of the true church has always been that of the most perfect sincerity. While all false churches of every kind have approached the orthodox confession in their expressions as far as it was possible for them to do so, that is, as far as they could only cunningly hide their erroneous opinion under it and reserve it for themselves; the true church, on the contrary, has always spoken all the more clearly, and has formulated and announced its teachings all the more precisely and definitely, the more this was necessary in the course of time, if it did not want to be misunderstood. But what is now understood by the name "reformed": church? - The community of all those who have accepted the opinions of a Zwingli and a Calvin. These

so-called Reformed confess that man is not born again through Holy Baptism; it is only a sign and seal of grace, but not a means of grace. Reformed people are also called those who confess that they take Holy Communion only as a memorial. Reformed are also those who confess that they regard the Holy Communion only as a memorial meal, in which, according to the Zwinglians, the body and blood of Christ are not partaken of at all, but according to the Calvinists only spiritually, but are by no means, as Christ speaks, really present, and are therefore partaken of sacramentally with the mouth.- Reformed are also those who confess that God, according to an unconditional eternal counsel, has predestined some to blessedness and some to damnation. For so it bites in the most important public confession of the Calvinistic Reformed, namely, in the Synod of Dordrecht: "The Reformed congregations teach that the cause why God, after electing some, passed by the rest" (rejected them) *) "is not their impenitence and unbelief, but God's good pleasure alone," (8vn. (8vn. p. 535.) Furthermore, this confession says: "It was the completely free counsel of God that Christ, through the blood of his cross, truly redeemed from every nation, tribe, race, and language all those, and those alone, who were chosen from eternity to blessedness." (Onp. 2, ^rt. 8.) Who is not shocked when he reads that this is really the doctrine of the reformed church? Church? Yes, will not even some who call themselves Reformed be frightened when they read this, who had not suspected that this was the doctrine of the Reformed Church?

*) I refer here to the example of Calvin and the Heidelberg Catechism, which speak of the Holy Communion almost like a Lutheran. I refer here to the example of Calvin and the Heidelberg Catechism, who speak of the Lord's Supper almost like a Lutheran, but basically teach nothing different from Zwingli and his ilk.

that their church teaches such errors in its public confessions, sometimes openly, sometimes more covertly? The reform. First of all, the Reformed Church contradicts the clear words of Christ concerning the Holy Sacraments, for Christ speaks clearly of both: "This is my body: this is my blood. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Furthermore, the reformed church, by its doctrine of election by grace, denies the highest comfort of the gospel, that God wills that all men be saved (1 Tim. 2:4); it tears sinners away from Christ, does not allow them to approach him with full confidence, and gives them nothing but the anxious expectation whether they are chosen or rejected by God. Yes, the reform. Indeed, the Reformed Church, through this teaching, blames God for the fact that not all people will be saved, and thus blasphemes His eternal mercy in Christ. How? Since the name "reformed" now denotes this belief, can we Lutherans, who remain simple-minded in God's clear words and recognize the article for the core and star of the gospel, that Christ is the Savior of all sinners? - Let that be far off! - Hereby we explain at the same time why we cannot call ourselves Episcopalians, Presbyterians, Baptists and the like. All these communities have, in addition to many other gross heresies, also accepted the Reformed heresy of the holy sacraments, and especially the Presbyterians and Baptists, also that of the election of grace.

But what - some others may now say - can you object to the name "Protestant"? You could and should use it to make the Lutheran one noisy? With it, you are not forced to accept a doctrine that you consider to be false? Do you not know that the Protestants constitute the community of those who allow each one complete freedom in the articles in which the Lutheran and Reformed churches teach differently, and leave it to each one's conscience what he wants to preach as the right opinion of Christ? -After all, we know that; but that is precisely the reason why we can no longer call ourselves Protestants. The name itself is indeed glorious and delicious; indeed, it was precisely the Lutheran Church that was called the Protestant Church for quite some time. Two or three hundred years ago, anyone who said, "I am a Protestant," was confessing to be a Lutheran, as the whole world knew. It was Luther, after all, through whom God delivered his Gospel into all hands again. But times have changed, and with them the customs and the meanings of names. Whoever now says: I am a Protestant, confesses that he is such a Christian, of whom it is not possible to know what he believes of several of the main points of the Christian religion. Now I ask, who believes what

He can confess (he may consider it true, whatever it may be) to a church that refers to two different confessional writings, which cancel each other out, of which, namely, one rejects the other? to a church, which therefore obviously has no confessional writings at all, yes, in which two different faiths are approved, that is, the truth and the lie? (For two contradictory doctrines cannot possibly be true on both sides!) One would think that it is impossible that men who consider the entire Bible to be true could have had the idea of using this doctrine, which was founded by a Prussian king, imposed on the tyrannical communities without their knowledge, smuggled in by all kinds of intrigues, and which is now being used

by most rationalists, and eagerly promoted by most rationalists, is the last flowering of the kingdom of God in the world, the forecourt of the glorious temple of a (rapturously expected) millennial kingdom of Christ on earth? Is this church not rather evoking the time of the Babylonian confusion of languages? putting in the place of the true unity of faith and spirit of the Christian church, an external ceremonial union of people of different faiths? Does this new evangelical church not raise doubt about the points in dispute between the Lutherans and the Reformers to the status of an article of faith, and make the abandonment of truth the solution of the alleged orthodox? Furthermore, does not the New Evangelical Church, by its actual confession that one or the other article of faith can be taught in this way or another, pave the way for finally declaring everything that is clearly stated in God's Word to be uncertain and undecidable, and leaving the interpretation of Scripture to the whim of every fanatic and rationalist? Is not the fear justified that where a congregation is first constituted as an evangelical one, without the basis of a decided confession, that there the evangelical preacher will soon be followed by a rationalist? Must this not necessarily happen? Does the one not regard as right what is right for the other? Could the evangelical first say: "The interpretation of this passage on the sacraments, on the election of grace 2c. is left to the conscience of each one; for the sake of a difference in these points no one may heresy the other;" can the rationalist then not also claim this right to insist on freedom of interpretation in many other points? In short, the so-called evangelical church lacks a confession of truth in the most important parts of Christian doctrine, declares them unimportant, unessential, and quite indifferent, and Christ's word uncertain. Therefore, it cannot be considered anything other than the community of indifferentists, i.e., those to whom true and false doctrine are equally valid: therefore, we Lutherans cannot possibly call ourselves evangelicals any longer, lest we be confused with the latter and thus deny our faith. Rather, we must call out to all Lutherans who have allowed themselves to be deceived by the beautiful evangelical name and lured into the net of the false union: How long will you limp along on both sides? If the Lord is God, walk after him; but if it is Baal, walk after him." (1 Kings 18.)

So call yourselves Protestants," someone else may call out to us. - It is true, however, that from the year 1529 on, for quite a long time, the Lutherans alone were called Protestants. The Lutheran princes of Saxony and Brandenburg and other Lutheran princes and cities of the empire, in fact, filed a protest in that year at the imperial diet at Speier against the imperial decision, according to which the sharp edict published in 1521 at Worms against Luther and the declaration of respect pronounced therein were to be enforced; and from this protestation, therefore, the Lutherans received that name. Although this could be interpreted as meaning that we, as orthodox believers, wanted to protest unceasingly against all abuses and teachings of men, it is known from history that all those who separated from the papal church were later subsumed under the name Protestants. This name, too, does not correspond at all to the faith of our hearts, since we protest just as much against the heresies of all other churches as against those of the Roman Catholic Church. In addition to this, it is becoming more and more common in our days for only those Protestants to call themselves Evangelical Protestants who protest not against the doctrines of men, but against Christ, His Gospel, and all the sanctities of His Church. These, as is well known, have taken the great decision to extinguish the sunlight of the gospel and to take it down from heaven, and to light the torches, lights and thran lamps of their rational wisdom instead, and thus finally to bring the long-awaited full day of enlightenment and maturity to the poor world, which they lament that it has unfortunately lost the light of paganism again and has fallen into the darkness of Christianity! Who can well expect us to bear the same name as such Protestants and to pull at the same yoke with them?

However, since we live in America, some people might give us Lutherans the advice to call ourselves Methodists instead of our former name. This name sounds strange, of course; but who would object to the name if only the cause were good and godly? Now, of course, we cannot deny that the Methodist community must have an exceedingly attractive appearance for those who come from corrupt congregations in Germany, where so many belly servants sit on the chair of Moses. For what zeal they find here to convert souls! What zeal in praying, singing and reading! What frankness to confess their faith with words and works! How sourly most of them let it become them to gain heaven! However many inexperienced people may regard all this as a sure sign of the true church, this can be of little consequence to those who are experienced in God's Word.

What really matters in the church of Christ is told to us by the Savior in the words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (Joh. 8, 31. 32.) So it depends on the abiding in the speech or words of Christ. He who wants to be a living member of the church must also show it by his zeal in sanctification. But the holiness of the Christians cannot make me blessed; only the pure word, which they have and to which they remain, can

do that. But this is precisely what one looks for in vain in the most zealous Methodists. Not only do they depart from the clear words of Jesus Christ, the true and almighty, in the doctrines of the holy sacraments; they therefore mock us as literalists for remaining simple-minded in the words of our Savior, and here they prefer to follow their reason and their false teachers; but they also build almost their entire Christianity, the certainty of their state of grace and their rebirth on their uncertain, changing feelings, and thus follow their hearts in this. Since they do not stick to the word alone and do not want to base everything on it alone, they certainly do not come to a lasting rest in Christ, torture and torment themselves in their own works and finally have to hear the word: (Is. 55, 2.) "Why do you count out money when there is no bread, and your labor when you cannot be satisfied? Hearken ye to me, and eat that which is good 2c." Among the Methodists, of whom certainly not a few mean well, the pure doctrine of justification is lacking above all, and even more so the right application of it; that is why so many among them are always learning and cannot come to the knowledge of the truth; that is why so many seek peace in themselves, in their struggles and toil, and do not find it. For Christ alone, who offers himself to us in word and wants to be grasped in word through faith, is our righteousness before God and our perfect peace. - We Lutherans, therefore, cannot possibly call ourselves Methodists, and thus testify that we abandon the clear, infallible and unchanging Word for the appearance of human devotion, works and feelings. As long, of course, as a Methodist is convinced of his

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If a man is caught in the error of his conscience, he will look down on us with sighs, as on a man who lacks spiritual heart experience. But we can assure you in truth that we know from our own experience that all self-work is lost, and all human activity must wither and burn in the fire of temptation, however delicious and seemingly it may be before men; but that only adherence to the Word and to the grace proclaimed in it saves from despair and leads to blessed victory. If the Methodist has a sweet feeling of grace, he will of course sneer at the Lutheran adherence to the Word, as has often happened now; but if he comes into serious challenge, he will certainly find out what he has sneered at. It is certain that no one comes to faith without the horrors of repentance, and that this is not a dead thought of our heart, but a living confidence that only the Holy Spirit can work. But it is truly the same whether one trusts in outward works of penance, as the pope does, or places his confidence in the inner work of his soul, and thereby wants to force his state of grace; both are pitiful monasticism, and with both one loses Christ.

We have to break off here once again and ask our readers not to expect the promised conclusion until the next issue.

Luther's prophetic view into our time.

"He who diligently heeds the word of Christ and of the apostles knows that the world will be full of scoffers and Epicureans for the last day. If then, as is to be feared, the pulpit will be taken over by ear-wearers who preach as one likes to hear (because the world wants such teachers), then the truck will be lost with the poor. For there can be no good end to such a foolish attitude and such an evil reception of goodness, even to blasphemy and extreme desecration, and not only love and desire lies and error, but also want to defend and preserve goodness. Therefore the world, because it does not want to have the light, will be struck with greater blindness than before under the papacy, and will give according to the words of Christ: "The last will be worse than the first. Frederick, Elector of Saxony).

Defeated declaration.

In the last numbers of his Antipfaffen, Mr. Koch has been pleased to take a stand against us; but since he has not even sought to refute the principles we have expounded on sham grounds, but has at present occupied himself with trying to reduce what is dear and sacred to all Christians of all confessions to the status of a "Christian".

If Mr. Koch tries to ridicule us in a way that is as blasphemous as it is lowly, hopefully no reasonable person will expect a justification from our side for such attacks. Should Mr. Koch perhaps try in the future to provide evidence against our confession, we will not owe him the necessary answer out of love for those who are too weak to see through fallacies and could be misled by them. However, since we cannot overcome ourselves to fight with such weapons as Mr. Koch, we must follow the hint that the famous poet Ioung gave for such cases when he wrote:

"You could just as easily try to silence an echo by the strength of your voice as you could a witty head by the power of reason. They both just start screaming all the louder because of it."

If, by the way, Mr. Koch tries to win our fellow citizens over against us by portraying us as incomprehensible zealots for a certain burdensome strict general Sunday celebration, he is only doing air pranks that can only have the intended effect on those who are unfamiliar with the Lutheran doctrine on that point. So that Mr. Koch, in his ignorance of our actual principles, does not further confuse everything, we refer him, as far as our doctrine of Sabbath observance is concerned, to his better instruction: Augsb. Conf. art. 28. and Luther's Great Catechism. 1. hptst. 3. ed.

Should some finally think that the way of opposing the Christian religion, which Mr. Koch uses, is a new one, which makes one fear the soon final fall of the gospel with good reason, then we take the liberty of informing such in conclusion of the observations, which an old Lutheran librarian in Königsberg made about this as early as 1768, when he had read with great attention almost everything, which has been raised and written against Christianity at any time and in any language by the enemies of it. He describes a certain class of such opponents as follows:

"The enemies of religion take all wit to make the divine revelation an object of laughter and to make fun of the most serious truths. The way of proceeding is already old, as already Minucius Felix writes around the year 220 after Christ's birth: "No biting mockery, no ragged laughter was spared by the pagans to expose Christianity to contempt." - They intersperse joking ideas about the abbreviated history of Moses and the other holy writers, clothe the wonderful incidents in funny descriptions, and expect more benefit from joking puns and throwing out a false joke than from serious reflections. This dalliance of lappish thoughts gives them the reputation of strong spirits among many. Their treasure of wit consists in twisted proverbs, silly comparisons borrowed from low and reprehensible things; in vivid ideas of old and new poets and playwrights, ambiguities and funny allusions. This is the device of which many make use. The greatest buffoon is most adept at arousing contempt for religion, and many reprehensible samples of this have been made, of which one can see the following

could make a large book directory? Through this, one has attracted the frivolous people, as the market criers do the rabble through music, monkeys and swans."

So here again we have the confirmation of Solomon's saying: "There is nothing new under the sun." Eccl. 1, 9-11.

The last word.

A distinguished gentleman, who met the priest N. in a society, told him that he himself, when he had time, also came to his sermons from time to time. However, one thing was particularly striking to him about these sermons, namely that for so many years they always had only one main content; he always and in each one spoke of the sinfulness and the natural misery of man and of redemption through Christ. Since the gospels and epistles offer such beautiful material for variety and such diverse topics, he silently marvels at how he manages to get to this favorite subject in every sermon, even if it is only at the end, and how he "always manages" to bring it up, even where one would hardly have suspected it.

To this N. replied that he once remembered reading about a pastor who, in every sermon of which he preached many, proclaimed the way of life, the salvation offered to sinners in Christ, and warned against the way of death and hell. "For," said that priest, "this sermon could be the last one that either I preach, or one or another person from my congregation, perhaps close to his departure, hears. So I do not want to miss the last opportunity to call the sinner to repentance and to point to Jesus Christ, so that one of the souls commanded by God might one day accuse me before His judgment seat and say: "I was once, I was the last time in your sermon, with the silent question in my heart: What shall I do so that I may be saved? But you did not answer that question for me." These words, N. continued, I have taken to heart and also do according to them. I do not, as you said, attach to each of my sermons the cornerstone of Christian faith only occasionally, but on it all my exhortations and teachings are based. It is said of some people who always want to be right: they must always have the last word. But I will at least do what I can to cause him who alone is right, while all men are liars, to keep the last word in the heart and ear of the dying sinner. For one must give only to the deathbed, there one will learn what is the last sting and comfort in the end.

The distinguished gentleman was silent afterthought, and since then was seen more often and much more attentive in N.'s sermons.

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelin Mill), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

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The migrant and the migratory birds.

Wanderer.

Welcome, you wanderers up there, You multitudes in joyful train, High above the earth raised, Carried in vigorous flight!
How you rush with swift plumage
From north to south to home, And bring the autumn to us again, And call: the summer is over!

Migratory birds.

Yes, hear it, you people down there, Who understand our language: Quickly the years and hours fly, The spring of your life passes by!
As I us in the fleeting train Seht come and fade already, So hurries, as in the torrential flight
Your life, as if you were flying away!

Ps. 90, 10.

Wanderer.

But tell me, fellow travelers, - It makes me admire; -
I wanderer know well on earth, When and where to travel;
But who may teach you crane before The roads on airy course, And then when you shall return again, Who will show it to you every year?

Migratory birds.

We travel on His commands, Who created us so wisely, That even without human soul We follow divine call.
But, Kran'ch, Schwalb' und Turteltaub' wissen, Wie Gott der Herr selbst zu euch spricht,
The time when they must turn back, but My people do not realize it!

Jerem. 8, 7.

Wanderer.

This word punishes our sins and attracts the safe crowd,
Like swallows finding a nest, O LORD of hosts, your altar; Ps. 84:4.
But woe betide us fools who sink into earthly sorrow and pain;
"What will we eat and drink?" That's what we say only alone.

Migratory birds.

O! listen, you anxious souls, listen to what the Lord himself teaches you: How little we birds torment ourselves, for that which feeds and nourishes us.
Gladly we start on our journey, We neither sow nor work, And yet always find our food, So that no one's moderation fails.

Matth. 6, 26.

Wanderer.

Yes, could you teach us this, To look up with joy, To ward off the sorrows of sorrow And trust in our God:
How blissfully the days passed in our earthly course, But sorrow and plague and daily lamentation do not cease.

Migratory birds.

Therefore see us happy flocks fly out despite loops and yarn!
So shall they perform like eagles, who wait for the Almighty. Isa.40, 31.
Oh, if you had wings like doves, and flew up to heaven!
But you have wings in faith;
Up! Fly up to the Father!

Wanderer.

Well then, let us dare, God strengthen the wavering foot! - But there is one more thing I would like to ask you about which I am surprised:
As much as you usually hurry, you often fly around hesitantly.
What may linger you, nevertheless, then?
What is calling your voice so much?

Migratory birds.

When often tired limbs have delayed in flight, So we wait until they are reunited on the train.
Then it goes in a closed row,- A calling guide to it,-
In heartfelt love and loyalty Until the homely rest.

Wanderer.

That is peaceful wandering to me, Where people do not hate each other, Where one gladly serves the other And bears the burden of the weaker.
Thus should we pilgrims hereafter, governed by a single spirit, follow Him in love and peace, Who faithfully leads us to heaven.
Now, then, you joyful squadron, go down to the warmer land!
May the Heavenly Father lead us up to the better land!
Then we will sing to the Lord, When we come out of the open tomb
He is approached on blissful wings in the air.

1 Thess. 4,17.

G. H. Löber.

From the name "Lutheran."

C. Why do we insist on keeping this name?

(Conclusion.)

After reading through the last number of our

Some of the readers of this paper may address us thus: "Suppose it were really as you have written;- admitting that all the so-called parties have really stamped some deviations from the clear word of God in their confessions as articles of faith and must therefore be regarded as irreligious: but you yourself have not dared to deny that one can also become blessed in such communities! - If you do not want to take back this concession, you have disarmed yourself; for what is more necessary than that a church should be an institution for the beatification of its members? Why then will you refuse to bear a name by which such an institution is designated? why insist on being called a Lutheran? why not unite with those parties? Does the Lutheran church lead to something higher than salvation?"-It is necessary to explain this even more clearly.

When we admit that there are souls in all Christian parties who will be saved, we do not mean to say that it does not matter to which religion one adheres and professes. We are far from agreeing with those who adhere to the principle: "Believe what you will, be a good man, and you will be blessed." This sounds

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admittedly perhaps quite reasonable to many, but that just asks itself whether one can be a good person, one may believe what one wants. We deny that. With this concession, however, we do not want to concede that there are many true churches. Rather, we believe that there is only one way to heaven, only one truth, only one correct interpretation of the Scriptures, and therefore only one true true-believing church, thus also only one institution for beatification, because only the Word and only the sacraments, which this church, this key-bearer of God, has, are what bring a person to beatitude. With this concession we do not mean to say that a man can be saved by the teachings in which certain parts deviate from the faith of the true Church of Christ or from God's Word. No, we know that every error, if it becomes strong in a person, is a deadly poison for the soul. Our actual opinion is this: Many souls are saved even in unbelieving communities, not because of what makes them special sects, and not because they are members of them, but because many outwardly count themselves as such, but in their hearts (perhaps without knowing it) hold to a completely different doctrine, namely the doctrine of the true church, which, as the mother (Gal. 4:26, 27), bears children to Christ alone.

Does it now follow from this that the false-believing churches are just as much God's institutions of salvation as the true-believing ones? Not at all. If many are blessed in them, it is because they have kept the Bible, the holy sacraments and the confession of many precious truths of the gospel from the true church; but the unbelieving communities have their special name not because they have kept this and that from the teaching of the true church, but because they have done this and that from it and to it.

It is certain, however, that since Christendom does not consist of a single church that professes the same faith everywhere, and since the many different churches that exist contradict each other in their confessions, either there is no true church on earth that has the unadulterated teachings of Christ (which is impossible according to Christ's promises), or of all the churches in the world there can be only one that rightly bears the name of the true one. We consider the Evangelical Lutheran Church to be the true one, because it confesses the teachings of the Word of God pure and true, neither detracts from it nor adds to it, and teaches the use of the holy sacraments without addition or mutilation according to Christ's institution. Since, on the other hand, all other Christian parties depart from Christ's clear words, since errors have given them their special existence, separated from the orthodox church, since their errors are therefore the bond of their union, their name does not designate the truths they still have, but the errors peculiar to them, by which they distinguish themselves from the true church and break away from it. A Methodist, for example, does not bear this special name because he believes in the divinity of Christ, for the orthodox Lutheran church also professes this belief; but the Methodist is so called because, among other things, he does not believe that what Christ did for us is imputed to us by faith, but only what he suffered for us; and because the Methodist fights for this and for other great errors, which lead away from Christ to human misdeeds, as for dear divine truths. Furthermore, a Protestant does not bear this special name because he confesses the gospel with his mouth, for the orthodox Lutheran does the same; but the Protestant is so called because he has the false principle that for the sake of love, human peace, and temporal unity, no weight may be attached to certain truths, but they must be sacrificed for them.

Now I ask: Since the false believers have separated themselves from the true believers by their name, can a true believer bear their name and confess them without denying it? Never. Rather, the orthodox has the duty to distinguish himself from the false believers by his name; as, for example, St. Cyprian writes: "*simus ab ois tum 86purati, czuam sund illi g,b oedemu pro- knZi*," i.e., "we must be set apart from them as they have become fugitives from the church." (Lp. I, 3. rrä Cornel.) For no one believes that he who has recognized the errors of his church, but does not want to renounce them and remain in the fellowship

of the false church for temporal reasons, can be a true Christian, have the right faith and be saved. This only applies to those who do not recognize the secret of wickedness and the depths of Satan (2 Thessalonians 2:7, Revelation 2:24), who walk in the simplicity of their hearts, who outwardly follow the rebels in the kingdom of God out of weakness of knowledge, but who do not know about the evil thing and who keep the true faith in Christ in their hearts by the grace of God; as we find a beautiful picture of this: 2 Sam. 15:11. 15:11 But he who wilfully errs or wants to persist in false faith against his conscience can by no means console himself with the fact that he belongs to that fellowship of saints known to God alone, which is spread over the whole face of the earth. Whoever wants to say: "You yourself have admitted that one can also be saved in a sect; so I also want to remain in it, although I see that abuses and errors are held on to in it," would only deceive himself. God's Word clearly says, "Come out from among them and separate yourselves." (Read the whole passage: 2 Cor. 6, 14-18.) Further: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matth. 5, 15.) "My sheep hear my voice; but they do not follow a stranger, but flee from him." (John 10:5, 27)-It is true that some who have taken poison unawares have been saved by a powerful antidote; but can he hope to be saved who willingly empties the cup of poison to the full? So also many simple ones are preserved in the faith by God's preservation, although their preachers add the poison of false doctrine to the gospel; but how can he comfort himself of this divine preservation who with knowledge and will seeks such poisoned spiritual food? He who has the vocation to go into a plague house is under God's sure protection; but what can he expect who, out of arrogance and courage, wants to stay there and expose himself to the contagion? But does he do anything else in the spiritual realm who, after recognizing the truth, wants to remain in a false church? - The true orthodox church is the ship of Christ, in which Christ steers the rudder, his pure and unmistakable word serves as a compass, and his believers steer safely across the roaring sea of this tempting world to the harbor of blessed eternity; Many save themselves on the wreckage of ships, which even the false churches still have, but will he reach the heavenly port by the grace of Christ who wilfully and stubbornly prefers to save himself on a beam than to seek shelter in the ship from which a thousand helping hands are reaching out to him? Even if these comparisons cannot be carried out in every respect, we think that they can give a glorious light to those who (when they hear that many will also be saved among the sects) get the idea that it is the same whether one adheres to the orthodox or to an erroneous church, or who are hesitating in the choice of an ecclesiastical community.

But, many will finally ask-why does it have to be the name "Lutheran"? We answer:

We know that the name does not matter, for there are countless who still call themselves Lutherans, but who have long since abandoned the doctrine which our church has laid down in its symbols, especially in the unaltered Augsburg Confession and in the Small Catechism of Luther. Such false Lutherans, however, are easy to distinguish from true Lutherans, precisely because our church has let these public confessions go out into the world.

Since we have now recognized that it was Luther, and no one else, through whom God in these last times brought the pure and truthful teaching of the Word of God together with the right use of the holy sacraments back to light and onto the path; and since, furthermore, the teachings of the Word of God and the right use of the holy sacraments have been restored.

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As we have always been called Lutherans and have been known by this name, so we can now confess the pure doctrine of the Word of God with our hearts and mouths alone: We can now, with the name Lutheran alone, confess the faith purely and roundly which we carry in our hearts, and we would, if we wanted to give up this name, at least arouse the highest suspicion that we were either ashamed of the old Lutheran doctrine, or that we no longer considered it to be the only true doctrine in agreement with God's clear Word and were attached to a new false doctrine in our hearts. Therefore, as dear as the truth is to us, as dear as God's One is to us, and as dear as the salvation of our souls is to us, we cannot, especially in this time of general confusion, give the name Lutheran, whereby we renounce all false believers of all times and publicly confess the true faith of all times.

Of course, the terrible accusation is made against us that we are tearing apart the body of Christ, renouncing brothers, drawing the sword against heirs of the same blessedness and declaring them our enemies; but one is mistaken. We are only renouncing the errors in which so many of our brethren are caught; and we would be acting uncharitably against them if we did not want to testify loudly against that in which they are in such great danger of their souls. It is and remains impossible that that which is done

in obedience to God's express command can bring about the ruin of the kingdom of God. This can and must lift all doubts in a Christian when he asks himself what he has to do in any case.

The divine commandment clearly states that we should not only carry our faith in our hearts, but also confess it with our mouths. For thus saith St. Paul Rom. 10:10: "If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." And so Christ says: "Whoever confesses me before men, him will I confess before my heavenly Father." Matth. 10, 32. 33. Since we now carry the Lutheran faith in our hearts, we must also confess it with our mouths if we want to be otherwise saved and not eternally condemned.

This is how all righteous Lutherans have thought and acted at all times. When, among others, George, Margrave of Brandenburg, heard at the time of the Reformation that he was called a Lutheran in order to insult him, he declared: "I have not been baptized into Dr. Luther; he is not my God and Savior; I do not believe in him and will not be saved by him; and therefore in such a sense I am not Lutheran. But when I am asked whether I confess with heart and mouth the doctrine which God has restored to me through his salvific instrument, Dr. Luther, I have no hesitation nor shyness to call myself Lutheran, and in this sense I am and will remain a Lutheran all my life."

As much as Luther argued against calling himself Lutheran out of idolatrous trust in his person, it goes without saying that even he could not find it reprehensible when one is in the case of having to distinguish oneself from false believers by using this name and to profess the orthodox church. Of this case, the good man writes: "I see that a good admonition is necessary to do to those whom Satan is now beginning to persecute; among whom are some who think that they want to escape danger by being attacked, that they say: I do not hold with Luther, nor with anyone, but with the holy gospel, and with the holy or Roman church; so let them be in peace, and yet in their hearts they keep my doctrine for evangelical, and remain with it. Truly, such confession does not help them and is as much as denying Christ. Therefore I ask them to be careful. It is true that you should not say in body and soul, "I am Lutheran or papal," for no one of these died for you, nor did your master, but Christ alone, and you should confess that you are a Christian. But if you think that Luther's teaching is evangelical and the pope's is unevangelical, you must not throw Luther away like that; otherwise you would also throw away his teaching, which you nevertheless recognize as Christ's teaching. Rather, you must say: Luther is a knave or a saint, I am not interested in that; his teaching, however, is not his, but Christ's himself. For you see that the tyrants do not deal with killing only Luther, but they want to destroy the doctrine; and on account of the doctrine they touch you fairly, and ask you whether you are called Lutheran. Here you really do not have to deal with

You must not speak in the form of a tube, but freely confess that Luther, Claus or George preached it. Leave the person alone, but you must confess the doctrine. So St. Paul also writes to Timothy I. 1,8: "Do not be ashamed of the testimony of our Lord, nor of me, who am bound for His sake. If here Timothy had been enough that he confessed the gospel, Paul would not have commanded him that he also should not be ashamed of himself: not as of the person of Paul, but as of him who was bound for the sake of the gospel. Wherefore Timothy would have said: I do not hold with Paul, nor with Petro, but with Christ, and yet knew that Peter and Paul taught Christ, he would have denied Christ Himself. For Christ says in Matthew 10 of those who preach him, "He who receives you receives me; he who despises you despises me." Why is that? Because they keep his messengers (who bring his word) in this way, it is the same as if he himself and his word were kept in this way. (L. Works. XX. 136.)

Luther's activity.

The following facts, which Professor Stowe gives in his "*Biblical Repository*" in the article of Luther's writings, prove the admirable activity of this man:

"From 1517 to 1526, the first ten years of the Reformation, the number of his published writings amounted to 300; from 1527 to 1537, the second Jahrzehend, the number of the same was 232, and from 1537 to 1546, the year of his death, 183 writings have been published by him. This gives in these 29 years the sum of 715 writings, an average of 25 in one year, or every 14 days of his public life a book. Admittedly, he did not write down all these writings with his own hand, but many of his published works were written down by the oral author.

It is also true that several of Luther's writings are only short treatises, but many of them are also large and thoroughly elaborated books. Under the circumstances in which he wrote, the translation of the Bible alone would have been a gigantic task, even if he had spent his whole life time on it.

What is to be thought of certain people who try to arouse a horror of Luther and his teachings among the people by saying that Luther was a man who raved day and night, ate and drank well, loved a merry,

lazy life and therefore left the monastery and took a wife? Is it possible to write as many books as Luther did while living a life of boozing and drinking?

A Christian is in becoming and not in being.

Thus it is with the Christian life that he who has begun it makes himself believe that he has nothing, but he strives after it and goes on and on, so that he may grasp it. Therefore Paul says Phil. 3, 13. 14.: "My brothers, I do not yet consider myself to have grasped it. But one thing I say, forgetting those things which are behind, and reaching forth unto those things which are before, I pursue after the thing set before, the precious thing which is the heavenly calling of God in Christ Jesus." For indeed nothing is more harmful to a believer than to imagine that he has already grasped it, and that it is not necessary to seek it first. For this is the reason why many fall back and wither and become lazy because of security and laziness.

So also St. Bernard says: "If one stands still in the way of God, it is just as much as if one goes back". Therefore, whoever has begun to be a Christian is still obliged to do this, that he may remember,

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he is not yet a Christian, but he is still trying to become a Christian, so that he can boast with Paul Phil. 3, 12. 15. 16: I am not, but seek to be; "not that I have already apprehended it, or am already perfect, but I pursue after it, whether I may apprehend it also, after I am apprehended of Christ Jesus. And as much as ours are perfect, let us abide by this rule." For a Christian is in becoming, not in being. For it is said to him, "Ask, seek, knock;" it is not said, Ye have it already, ye have found it, ye have entered already; but, "Ask, seek 2c." Therefore, he who is a Christian is not a Christian; that is, he who makes himself believe that he has already become a Christian, since he is only to become a Christian, is nothing. For we reach for heaven, but we are not yet in heaven. And just as he who imagines that he is already in heaven will never enter heaven, so he who strives for heaven, seeking to enter it, is already in heaven. For God considers him to be already in heaven. In sum: One must always go on and increase, and not stand still, nor snore safely. "Our old man," as Paul says, "must decay, and the inward man be renewed from day to day." 2 Cor. 4:16.

Woe to the one who is already completely renewed, that is, the one who imagines that he is already renewed. Without a doubt, he has not yet begun to be renewed, and has never tasted what it is to be a Christian. For he who has begun to be a Christian does not consider himself to be a Christian, but he very much desires to become a Christian; and the more he grows and increases, the more he seeks to become one, and the less he considers himself to be one. So wonderful are the works of the kingdom of Christ. "He that standeth," saith Paul, "let him see that he fall not." 1 Cor. 10:12; and again, "If any man think himself to be anything, when he is nothing, he deceiveth himself." Gal. 6, 3. (Luther in his explanation of the parable of seeking the good pearl, according to Matth. 13,45. 46.)

The cowardly heart of an unbeliever.

When Nikolaus Lange lived in Vienna in 1693 in the capacity of a legation preacher and therefore dined here daily at the table of his (the Swedish) envoy, one of the daily guests at the table in particular made it his business, in defiance of the pious Lange, to make highly audacious speeches about God and His Word and in particular to play his farce about hell and the devil. But what happened? This great hero was at that time lying with his valet, who was an old, God-fearing man, in a garden house, in front of which stood an old rotten oak, which had long since threatened to topple. One stormy night, the oak finally collapsed and, with a terrible crash, broke all the windows in the bedroom of that Goliath into a thousand pieces. He awoke with terror at the moment of the ensuing uproar and, in his fear of death, jumping out of bed as loudly as he could, called out to his valet: "Johann! Johann! pray! pray! the Teufel! wants to fetch me!" The valet appears and finds the gentleman trembling all over. The former now fetches a light and shows the latter the natural cause of the ghastly rumor, whereupon the latter lies down in bed again, calmed down.

The Christian-minded valet, however, could not refrain from bringing this incident to Lange's attention immediately the following morning; he thought he could give the pastor a necessary hint, according to which he could perhaps adjust his admonition. Noon came, and the gentleman appeared again at the envoy's table, but began his angry speeches anew with the greatest licentiousness. Lange then brought the conversation to the majesty, omnipresence and justice of God, reminding how God was so holy that

he often punishes the despisers of his majesty with contempt, so that, according to the Scriptures, a rustling leaf can be used to punish them. According to the holy scripture, a rustling leaf could chase them (Deut. 26, 36). Finally he added that many an iron-eater and many a loudmouth could speak very much against God; then it would happen that God would make his heart so cowardly at the breaking of a dry tree that he would think that the devil would take him and run, since no one was chasing him. (Deut. 26, 36.) At these words, he became discolored, and after a time he was completely silent. But no one knew at that time what the speech was aiming at.

Christian Courage.

When the former Superintendent of Brandenburg, Nikolaus Lange, was still the house preacher of the Count of Horn on his estates near Demmin in Pomerania, he had to hold daily prayer meetings in the Count's house, which he also carefully used, among other things, to instruct the ignorant servants as much as possible in Christianity. In these efforts, the zealous man saw himself visibly blessed by God. Only for one impudent and lustful man were the hours of prayer the greatest burden, and yet he was not allowed to miss them for fear of incurring the count's disfavor. Just as Lange paid close attention to all the members of his household so that they would not wantonly sin against God, he also soon noticed the evil ways of the aforementioned man. Therefore, he spoke against the sins against the sixth commandment on every occasion. Because he was constantly punished in his conscience by this, he once asked the preacher after the prayer meeting in the presence of the others with a grim face: "He is always talking about fornication, who does he mean by that? Whereupon the preacher led him to the examination of his conscience.

The following day, as Lange was driving to Stettin with some members of the count's family and was sitting in the back of the carriage, he saw the man whom he had called upon yesterday to repent riding after him at full gallop; and since he could see very well into the distance, he already noticed the rider's grim gestures and immediately suspected that he had something evil in mind. He therefore had the wagon stopped, jumped down and, without showing the slightest fear or embarrassment, addressed the embittered man thus: "You child of wrath, stop! How has the spirit of murder brought you here? Behold, here I stand in the name of JEsu, do what you cannot refrain from doing! But in spite of this, you are commanded to pull out only one pistol!" At this courage the man, who was seething on the horse, got into such confusion that he wanted to reach for the pistol, but could not bring it out, because he was too much affected. Thereupon Lange went to him, seized the horse by the bridle with one hand, with the other he grasped the rider's right hand and said, "You wretched man, get down from the horse, we will go with each other among the corn." The tiger now became like a lamb and got down. Long then tied the horse to the cart, asked his companions to forgive him a little, and went with him into the corn. Here they both sat down and Lange spoke to the poor man, not only showing him how great his sins were against God's holy commandment, but also pointing out to him the great grace and kindness of the Savior of all sinners, whom he despised and in whose place he pursued a lust that entailed eternal unpleasure. And behold, the hard heart melted; the sinner began to weep bitterly, confessing that those punishments had been unbearable to him until then. However, it was the truth; he had sinned greatly, and now he was heartily sorry. He then showed two pistols, which he had hidden in his skirt in addition to the two in his holster, and 500 Rthlr. in money, because he had planned to shoot his pastor and then ride off into the wide world. But he now praised God who had prevented him from doing so and had gone to meet him. He promised to repent from his sins and for his sins. They both knelt down and Lange prayed heartily to God. Thereupon they went back again, and the latter, after many expressions of love, rode to Hanse, changed his previous way of life and from now on became heartily attached to Lange.

The "Lutheraner" is always available at the home of the porter, Mr. Gräber, (southern fifth street, opposite the Oelmühle), also at Mr. Quast (Olive Street, between the second and third, below the theater) and at the publisher.

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The infidels war and victory.

The royal star sways in the blue sea of ether, A swarm of enemies quickly gathers around him, They dared the glorious bouquet too gladly, And tore a little feather out of his head.

Wren and crows, zutheuerst swallow fine,
Are towards the poor eagle with weapons storm. one,
And he sits down silently, heedless of their cries,
So they blow: Victoria! that he is beaten!

The wisdom of Christ floats silently above the earth, and also has its little enemies who march sternly to the field;

Wisdom small and midtlet, with long beaks,
They are angry with the poor wisdom.

In little newspapers with new and old fables Many a crow's spit lifts against her wings; She is silent in proud peace, she floats away joyfully, -

But you, brave little birds, have the last word!

Will they have it? *) H. L. C.

Contributions

for the defense of the Christian religion against the most common objections of scoffers
and blasphemers of our days.

It is certainly a perception of all Christians who are familiar with the history of the Christian church that the enemies of Christianity in our day do not put forward anything against it that has not already been put forward a thousand times, often in a much more clever and seductive way, but has also repeatedly been thoroughly refuted by faithful servants of Christ. It therefore seems to be a superfluous enterprise to take up arms against such overcome enemies. It might seem to be enough for some people,

*) "But he fell silent." Matth. 22,12.

that the old defenses of Christianity against all attacks made on it would be printed again for the shame of the present unbelief. But this is not so. Even if the present opponents of divine revelation only pick up the old, already broken arrows of their unbelieving fathers, in order to arm themselves with them for their new campaigns against Christ, the King of truth, they have nevertheless given the old projectiles such a polish that they appear to many to be quite new, even fearsome; they have invented new tricks, before which not a few inexperienced fighters fall into embarrassment and consternation. And while, as I said, they do nothing but regurgitate the old to the disgust of those who understand, they often know how to make the dish, which has been reheated countless times, palatable again to a certain class of people by adding a new spice.

Since especially in this new fatherland of ours unbelief raises its head as never before, we consider it our duty, as editors of a Christian newspaper, to show the nullity of everything with which one tries to tear faith in God and his holy word from the hearts of the people, and not to give this subject the last place in our newspaper. For when we fight for God's Word, we are fighting for what we call Lutheran doctrine.

We have been warned from some quarters not to speak publicly about matters that are usually treated here as if the discussion of them should not shed light on the truth, but only serve for the scurrilous denigration of persons and entire corporations that have been kindly received by the state here. If, however, we consider that the courage and iniquity of the unbelievers must rise higher and higher, then those who still hold the old eternal truth must remain silent, and those must get the idea that we Christians are happy if we may only live in the silence of their grace; if we further consider how many are misled by seeing how no one dares to contradict those who mock and blaspheme the Almighty in heaven and his beatific gospel; and if we finally consider how it must be to the dishonor of the high holy name of God if those show even a semblance of fear of a man, that is, of a sinful dust, who boast of having known the true living God: - When we consider all this, we cannot but raise our weak voice against the enemies of our Lord, even if we could hope to gain nothing from it but covering with shame and disgrace. But we think that perhaps the merciful Saviour could dignify us to become an instrument for some people, to

remove their fears, to soothe their doubts and to strengthen their faith. And oh, how we would rejoice if we could lead even one soul back from the error of its way or strengthen it in the recognized truth!

As we now begin in the present number of our journal to illuminate the objections which are currently being made against the divine reputation of the Holy Scriptures and their contents and which we are trying to bring among the people, we must immediately make an explanation in advance. Most of the enemies of the Bible of our day do not wage their wars like civilized peoples, to whom even in war the law of nations is sacred, and who observe certain orders and laws and fight honest battles, but they proceed like our Indians and all barbarians, who do not stand their ground anywhere and only make a raid here and there, preferring to slaughter the defenseless and to plunder, scorch and burn as the occasion arises. Naturally, the one who wants to stand up to them must also act accordingly. Therefore, in the course of the defense undertaken, we, too, see ourselves in the necessity of going to work aphoristically, of subjecting the counter-reasons, as they come, to an examination and of uncovering the lies and deceit that one allows oneself as a means to the sacred end. In doing so, we will refrain from all immoral jokes and vulgarities, i.e., we will not repay like with like; for even if we did not do this for God's sake, we know that the one who has to resort to such weapons, thereby only protects one's own insight in

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reveals the weakness and untenability of his reasons to the thinking reader, and makes no one ridiculous and contemptible but himself. - —

The strongest reason, which the unbelievers of our days put forward against the divinity of the holy scripture and the Christian religion created from it, is, as they think, this: Whoever wants to believe the Bible to be true must trample his reason underfoot, i.e. believe things that contradict themselves. How? they exclaim, is it possible that God should first have given man reason and then have sent a revelation after it, by which reason, the first gift of God, would become a lying voice? No, they say, what contradicts our reason, we cannot and must not believe. Away, therefore, with the Bible! It wants us to become unreasonable; away with the clergy! They preach nonsense as beatific truth and have nothing else in mind than to keep the world in the old blindness and superstition of a dark past and to stultify it still more, so that they can use such darkened souls for their own selfish and shameful purposes, as they desire, and make them their slaves.

This is the great Goliath's sword with which our mockers come up against the Lord of hosts nowadays. If they now equip this argument with all kinds of ridiculous representations and distortions of the biblical revealed mysteries, they not only sing victory songs themselves in advance, but a whole troop of people who read this, but are not used to, nor willing to, nor capable of serious thought and thorough judgment about matters of religion, nor willing, nor able, to think seriously and judge thoroughly about matters of religion, fall to these mockers in blind charcoal-burning faith, speak with admirable patience a meaningful yes to everything that is said to them, and think who can also pray after the words: "O divine reason!" also belongs to the enlightened and mature people of the nineteenth century, who have finally thrown off the shameful chains of the clergy. To all these heroes of reason we now first put the question: Are the judgments of your reason really as reliable as you pretend? - We are not speaking here of earthly temporal things, not of the art of extracting the fruits of the land, of building houses, of governing states, of waging wars, of discovering numerical ratios, of tracing and measuring the orbits and distances of the heavenly bodies, of seeking out and determining the forces and effects of nature, etc., for here, where reason is based on experience, it is often quite certain. But here we are talking about quite different things; here the question is: Which judgments of reason are infallible that concern the nature and will of God, the origin of the world, the destiny of man and his fate after death? We are not satisfied with the fact that you always call out: "Reason! Reason! O heavenly light!" Such empty exclamations may serve those who believe your gospel to be true because they wish it to be true, but they do not serve us. You want to take the Bible from us, so we have a right to ask you: what do you want, what can you offer us in its place? But we desire clear and pure information; answer: what certain, certain, firm, irrefutable reason of conviction, existing in misery and death, does reason give of those highest objects with which the human mind can occupy itself, and about which it thirsts for truth and clarity? You unbelievers always speak of darkness, which you want to disperse, and of light, which you want to spread? Does it consist in irrefutable truths? - or perhaps in doubts? in tasks that have yet to be investigated? If it is the latter, then speak no further of your light; then you bring darkness!

But let us not wait, dear readers, until our present unbelievers themselves answer. The history of world wisdom has long since answered our questions clearly. For what are the results that the greatest and

most famous philosophers have reached so far in their investigations of the most important questions of man by means of their reason?

Pythagoras teaches that we become cattle;

Socrates: that he knew nothing;

Plato: that we have no personal continuity;

Aristotle: that the material world is eternal;

Spinoza: that he hardly recognizes anything of God;

Kant: that we cannot know anything about God;

The atheists teach that there is no God at all; everything that exists is necessary;

The materialists: that man is a mere machine;

The idealists: that God has no existence (Dasein) at all, [Fichte];

The pantheists: that everything that is, is God [Hegel].

But so that nobody thinks that we want to conceal further results of the research of reason, we add all the sentences which the notorious materialist, Julien Offrey de la Mettrie, finally arrived at by using his reason alone. They read in his well-known little writings as follows: "There is no God; the world, however, is eternal. Soul and spirit are sounds with which no concept can be associated. That, what one calls soul, is a brain marrow, which developed from dung and excrement. Man is only a raised physical machine that stops in its course; or a plant. All the bliss of man depends solely on a healthy

and strong body and consists in pleasant moral feelings. Everyone must try to pursue these and not let anything disturb them. Everything in which the body machine may turn is permitted, since this is a means to happiness. Whoever seeks happiness and pleasure in love and lust or in anything else, according to the disposition of the body, even if it would be highly detrimental to other people, has a right for his own sake to consider all this permissible and to satisfy himself with it. Reason and science are a torment and put too many obstacles in the way of our pleasures. Conscience, virtue and equity are fictions that do not allow us to enjoy the pleasures for long, and of which, for the sake of the mob, one may only have the appearance."

This, then, is the light which reason has hitherto brought to the world of men and which you unbelievers bring and offer us instead of the light of divine biblical revelation; and in what does it consist? - Partly in utter nonsense, partly in the most blatant admission that nothing is known and nothing certain can be answered to the most important questions of the human heart. What do you think, you Christians? Do you feel like entrusting yourselves to a leader who has brought the world to such a goal on the way to truth? Do you desire to surrender what Jesus Christ and his holy apostles and prophets teach you for that stuff which the greatest philosophers, who are admired and praised by all great spirits, have hatched with the help of their sun of reason? Can it mislead you in your mocked faith in Christ, who calls himself the way, the truth and the life, if you hear: This was it, which up to now the most astute minds in the world have recognized by their mere light of reason and have brought to light from the shafts of their minds? Can you now be surprised or offended when the scoffers of our days summon up all their wit to rework the whole biblical revelation into a comedy, into a farce, and to offer it up to the laughter of a careless audience that thinks about nothing? Consider, so the mockers must act, because they know well that they would lose the game with serious consideration of the reasons and with unpartheistic comparison of the reason-wisdom and the divine revelation. They must try to distract their readers and listeners from the examination of their erroneous conclusions by the outgrowth of an after-joke, like a conjurer distracts his spectators from his secret tricks by all kinds of harlequinades.

But you, unbelievers, who admire the wisdom of the philosophers, which a well-instructed Christian child laughs at, we ask: If reason is really such a great light, if it is really such an unerring judge, to whose pronouncements every mortal, even the immortal God, must submit.

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Where does it come from that their papal decrees read so differently? You are such logical thinkers, do you not resolve our modest doubts as to whether one can rely so firmly on the judgments of reason, since the new philosophers cannot agree with the old, indeed the old and the new cannot agree among themselves? You yourselves say that he who asserts what others have already asserted is a miserable parrot; you therefore certainly take great delight in the admirable diversity in the assertions of all great philosophers; your heart beats three times faster in amazement at the depth and richness of the human mind when you see that there are just as many senses as there are minds, just as many different results of research as there are researchers. We do not envy you for it, but we ask for an answer: Where does it come from that even the three German oracles of reason in America contradict each other in their

answers as once the three oracles, Dodona, Klaros and Delphi, in Greece? You all say: "Thus speaks the infallible popes, Johanna, namely the most holy mother Reason; no one therefore dares to contradict here, if he does not immediately want to be publicly branded as a pattern of perfect stupidity, to eternal shame and disgrace in our eyes and in the eyes of all great sages on earth;" and so, of course, also the philosophers of ancient times have spoken. Frightened by this severe judgment, we only ask you great spirits to help us out of our labyrinth and to tell us, whom shall we believe among you? - We already hear the answer of all of you: from all sides we hear: "Me! Me! Me!". But we must confess to you that this does not help us out of our embarrassment; for if we believe the one, we must let the other call us fools, and so on. What shall we do, therefore? We know no other counsel than to wait with our decision until all those who place reason on the judgment seat in matters of faith will have come to an agreement. - Is this not reasonable? Is it not reasonable, dear sirs?

But joking aside! If we are asked what we think of the value and use of reason, we cannot say it better and more succinctly than the blessed Luther says in his church postilion; there it says (Hall. Ausg. XI. 630): "I let happen, raise and praise reason and natural light as high as you want, but I want to reserve that, so that I do not have to rely on it. The Word of God teaches us to uphold all the gifts of God and to use them faithfully and gratefully. Among them we also count reason. We hold it in high esteem as a precious, delicious gift of God, which, although now deeply corrupted by sin, is still worth more to us than all the treasures of the world. Through reason man is placed high above the animal; through In the same way, he is aware of his humanity and personality; through this he is able to assimilate the idea that there is a God and other supersensible objects, to recognize the mutual relationships of things, and thus to build the fields of art and science. This all Christians readily admit to reason, and it only reveals the greatest ignorance and the most impudent and ridiculous presumption when newer scribblers accuse Christians of contempt for reason, and call all who believe and have believed in the Bible fools. History disproves such talk enough, and shows that just with true Christianity always art and science flourished, the ignorance and naivety of the peoples gave way to culture, morality and philanthropy, and the tasteless superstition gave way to the bright light of the gospel. History shows us that when the Christian religion was replaced by a papal religion, education disappeared with Christianity, but returned when God restored the Gospel to the world through the Reformation. History preserves for us innumerable examples of men who were humble Christians, and yet, by sagacity, richness of mind and a store of human knowledge, equaled the greatest philosophers, indeed, often far outshone them all in this; they remain the admiration of every age; their names are indelibly inscribed in the annals of history and in the hearts of all nobles of all times. They are therefore far too sublime to be disfigured by the slobber of a new misshapen dwarf of the mind to the informed and yet to be reviled before the world. They do not need our defense against such little ghosts, as little as it is necessary for our hand to draw the curtain of night, so that the world can see the outgoing sun in its splendor. Therefore, even if people in our days hurriedly try to gain certain fame by showing the courage to revile great men even in their graves, since they can never become great themselves, the immortality of their name will only consist in immortal contempt of posterity, which will weigh more heavily on them than on a herostrat who once sought immortality of his name in the destruction of the most beautiful work of architecture.

But we give in so as not to stray too far from our goal. We maintain that the Bible lover must by no means become an enemy of reason, and this because nothing contrary to reason is taught in the Bible. If, of course, it were sufficient to refute this assertion that an unbeliever makes a mere leap of faith against it, then we would have to give up our cause at once. For now all sheets of the mockers and blasphemers of the Biblical revelations are full of such power sayings, and the ignorant crowd prays them in obedient faith and worships them blindly as inviolable sayings of their gods. But asserting and proving are as far apart as darkness and light. Therefore, whoever does not want to be a mental slave of people who peddle the ideas of their morbid imagination as incontrovertible truths of reason, who sit on the chair of reason like the Roman bishop on the chair of Peter, we ask him not to accept what they say without examination, not to let themselves be made fools by the tinsel of wit in which they wrap their sentences instead of proofs, and especially to always check the holy Bible book for themselves to see whether it really says and makes sense as those alleged priests of the goddess of reason pretend. It is sufficient to cite only one example here. If the scoffers want to prove that the Bible teaches contradictory things, that only unreasonable people can believe in it, they usually exclaim, how is it possible that a reasonable man can accept the doctrine of the Holy Trinity! They do not even think it necessary to expatiate on this subject: they then appeal without further ado to the common sense of all men, Christians, Jews, Turks and pagans, and say: Who can believe that 3 times 1 is only 1? Therewith they are finished; therewith they

have overturned the whole Christian doctrinal edifice in their thoughts as with a great mathematical blow, the thousand-year... With this they have overturned the whole Christian doctrinal edifice in their thoughts with a great mathematical blow, filled the thousand-year night, in which uncounted millions had languished until now, with the noonday brightness of their great thoughts, uncovered the folly of all the scholars who had not suspected this astonishing wisdom, and put an end to the Christian church forever. This is followed by a few patriotic sighs that the dear land of freedom has still not built any fool houses for the riffraff of the Christians!!! For if this had already happened, we poor Christians would have to go to a local insane asylum immediately upon our arrival in this Free State, whether we like it or not, on the dutiful report of such a person who fights for equal rights and enlightenment. Truly, a lovely prospect for immigrating Christians, if such heretics of the new court of reason - inquisition would come to power! - What shall we say here? Shall we laugh more at simplicity, or be more angry with wickedness? It is obvious that these great philosophers have formed such a concept of the Holy Trinity as the underage child of a poor charcoal burner draws from the woodcuts he finds in his ABC book. Just notice the reader, this is the usual way of fighting of many mockers; first they create an enemy in their own head, give it any shape and then they go on fighting and most bravely wi

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who fight against him, gloriously overcome him, and then exclaim: Behold, there lie the poor wretches, the Christians, in the dust! Behold, one must fight and win for light, freedom and the happiness of the people, and spare no danger, even of one's life. This is a vivid reminder of that Spanish soldier of fortune.

But we ask now, who has ever said that there are three gods, but also only one? In which Bible is this written? In which ecclesiastical confession have the unbelievers ever read this? Which Christian theologian has ever taught such a thing?- This doctrine is nowhere to be found but in the confounded heads of scoffers.- So clever are we Christians, thank God! all of us, that we know quite well that one cannot say yes and no, black and white, about one and the same thing at the same time without facing the reproach that one has refuted oneself. Luther already says: "We are not even ducks, blocks or stones in praise of God, as the senseless fools regard us, that we should not know that one God and many gods cannot be believed with truth at the same time." (XX. 2506.) But nowhere does the holy divine word require us to believe this. In it, Father, Son and Holy Spirit are not presented to us as a company of three infinite beings; but the Bible teaches us that God is one and three in various respects, one with respect to the divine essence, three with respect to the personal relations. Now, if in one thing in certain (other) respects more than one is encountered, it can still be a simple thing, just as in a soul mind, will and desires are to be perceived. But, some may say here, you Christians claim according to the Scriptures that the Son and the Holy Spirit are not mere powers and attributes, but that in the essence of God there are three different persons who have the divine essence in common! Who can grasp this? We answer: Of course, no created being can grasp this, but is it contrary to the laws of reason, which goes beyond its limits? Is such a mystery therefore to be rejected? And is the Bible itself to be rejected for the sake of such a mystery contained in the Bible? Man can certainly no longer lay claim to reason who denies that it has limits and that there is a field in which its power of comprehension ceases. Are there not innumerable mysteries already in visible nature, which everyone believes and against which no one can argue on the grounds of reason, because he perceives their existence through the senses; how can we now take offense at the fact that the doctrine, which deals with the inner relations of God's being, contains mysteries which seem incomprehensible to us? Would we not laugh at the simplicity of a child who blames all sorts of things on an artificial machine, since he does not know, nor can he understand, the inner workings of it and the often unconditional necessity of a single screw or flap? But is not our understanding in comparison with God's understanding infinitely less than the understanding of a child in comparison with that of a skilled mechanic? - A scoffer can have excellent knowledge in other sciences and perhaps be unfamiliar with the teachings of mathematics, physics and astronomy; would such a scoffer reject a book about the latter parts of human knowledge because so much would still seem incomprehensible to him when he leafed through it? Certainly not, he would be afraid that in this case he would be ridiculed by the scholars concerned as a presumptuous ignoramus. And yet we wanted to reject the book of God because it contains teachings that are mysteries for our short-sighted mind! Would we not then have the highest suspicion against a book that announced itself as a revelation of God, if it contained nothing incomprehensible, but only what our reason could know without the light of revelation? A non-miraculous God, a comprehensible God is not a God. His Lickss is for us darkness, his day for us night, because we lack the eye to look into this sun of all spirits. What is after the manner of the creatures is not creative; there the divine only begins, where the incomprehensible begins. As God does not dwell in

temples made by human hands, so also not in the thoughts of men; it is the same whether an idol is carved by a carpenter from wood or by a goldsmith from metal, or is cast by a philosopher from his hollow concepts.

Of course, our scoffers think they have done a great thing when they explain how incomprehensible the teachings of Scripture are. But to pile up difficulties here is a very bad art; even a straw-head can have talent for this. We Christians also feel in our hearts that God's wisdom seems to be foolishness to our natural reason. But because we know that we are human, we humbly believe God's revelations, even if they are infinitely beyond our comprehension. Because we know that the Bible is God's eternal Word, irrefutably confirmed by miracles and prophecies, we believe a single saying of it more than whole cargos of books in which millions of doubts are piled up. Let the world laugh or be angry (it is the same for us), but a word of Christ, the apostles and prophets is higher to us than all the wisdom of the wisest of this world, if it contradicts that divine voice, yes, it is then nothing but foolishness and folly to us, no matter how glorious it may be.

(To be continued.)

Some of Luther's theses against the abuse of indulgences.

Our readers have certainly often heard of those 95 sentences which the blessed Luther posted on the door of the castle church at Wittenberg in Saxony on October 31, 1517, and that they were the first foundation stone for the great work of the Reformation through God's government; but perhaps quite a few have not had the opportunity to read these sentences themselves. It is important to be able to see from them not only what degree of evangelical knowledge Luther had reached at that time, but also what it was actually about right at the beginning of that time. Therefore, here are some of the most important of those sentences.

The first reads as follows, "Since our Master and Lord, JESUS Christ, saith, Repent 2c., he wills that the whole life of his faithful on earth should be a continual or unceasing repentance."

The 27th and 28th: "They preach humanity, who say that as soon as the penny is thrown into the box, the soul will leave purgatory. This is certain, as soon as the penny rings in the box, that profit and avarice come, increase and grow; but the help or the intercession of the church stands alone in God's will and good pleasure."

The 32nd: "Those will go to the devil together with their masters who think they are sure of their blessedness through letters of indulgence."

The 34th: "The grace of indulgence looks only at the chastisement of satisfaction, which has been imposed by men."

The 37th: "Every true Christian, living or dead, is partaker of all the goods of Christ and of the Church, by God's gift, even without letters of indulgence."

The 45th: "Christians are to be taught that he who sees his neighbor suffer and nevertheless obtains indulgences does not obtain the pope's indulgences but incurs God's displeasure."

The 52nd: "To be blessed by letters of indulgence is a null and false thing, although the bailiff of indulgences, yes, the pope himself, wanted to pledge his soul for it."

The 62nd: "The right true treasure of the Church is the h. Gospel of the glory and grace of God."

Conclusion: "I am not so bold as to prefer my opinion to all other opinions; but neither am I so ignorant as to let the divine word take second place to the fables invented by human reason."

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

**Word and Sacrament,
the only unmistakable marks of the church.**

In the second issue of our paper, we asserted that it is a different matter to ask: How is the Church recognized and where does it become visible? another: Who is the Church? We added: To the first question we answer: She is recognized by the pure preaching of the divine word and by the right use of the holy sacraments; to the other: The Church is the assembly of all believers. This explanation of ours has been attacked by Mr. Oertel in his Truth Friend (VIII, 7. 52.). Mr. Oertel there not only rejects the Lutheran different view of the church as visible and invisible, but also finds a circular argument in our statement of those characteristics of the church. He further remarks that the characteristics given by us cannot be the right ones because they are also claimed by such communities which we ourselves exclude as sects, and because the dispute among Protestants is precisely about who has the word and the sacraments pure and right; a disputed matter cannot serve as a characteristic.

That Mr. Oertel has devoted his attention to this very subject does not at all disconcert us. He certainly felt what it meant to him if he admitted that, as we claimed, Word and Sacrament in their purity are the right characteristics of the church. He knew quite well that the Roman Church could not, of course, exhibit the characteristics we have mentioned, and that the rotten spot of his Church had thus been touched; that therefore the whole edifice in which he had taken refuge in these confusing times would have to collapse over his head and he would have to leave the shaky ground on which he had placed himself, if he did not succeed in making those characteristics suspicious and uncertain to himself and to others, and thus in invalidating the convincing proof lying therein.

But no matter how much Mr. Oertel may try to make it "clear" to himself and his readers that there is a circular argument in the sentence: "The church is where God's word is taught purely and the holy sacraments are administered and used according to Christ's institution," he only deceives himself and others. His judgment, if we want to hope for the best according to love, can only have arisen from a false conception of the nature of the church. We are pleased, by the way, to be prompted by this to speak further against the readers of the Lutheran on a subject about which, in particular, the fullest clarity is now necessary for everyone who does not want to be deceived by the appearance of this or that sect.

But to the point. The church, dear reader, is the kingdom which Christ, the Son of God and Savior of the world, has established on earth. Of the same he says: "My kingdom is not of this world;" and in another place: "The kingdom of God does not come with outward appearances. Nor will it be said, Behold, it is here or there. For behold, the kingdom of God is within you." From this the reader sees that when one speaks of what Christ's church actually is according to its true nature, nothing external, visible or perceptible with any sense is meant, but something invisible, a spiritual heavenly kingdom on earth. The human race has fallen into sin and thus become apostate from God, subject to divine disgrace, death and eternal damnation. For this reason Christ was promised in paradise, and for this reason he lived, suffered and died when the time appointed by God was fulfilled, in order to gather a church out of this lost and damned human race, i.e. a congregation of those who will be saved. Whoever believes in the Savior of sinners through the grace of the Holy Spirit from the heart is thereby saved from the authority of darkness and transferred into the blessed kingdom of grace of the Son of God. The church is therefore the entirety of all those who truly believe in Christ, wherever they may be found in the world. This is the spiritual body of Jesus Christ (Col. 1, 18), and He is its head.

The church is invisible not because the members of it cannot be seen, but because the work of the Holy Spirit, the faith, which the members of this church carry in their hearts, cannot be seen, because the true Christians, who actually make up the church alone, can never be found out with certainty from the hypocrites. We can and should hope according to love that he who confesses it with words and works is in the true faith; but we cannot know for sure, because it is God alone who can search the heart and test the kidneys (Jer. 17, 10.); the Lord alone knows His own (2 Tim. 2, 19.). Therefore, the third article of the Apostles' Creed does not say, "I see," but rather, "I believe in the Holy Christian Church, the communion of saints;" if one could see the Church, one would not need to believe in it. Luther says about this: "This part: I believe a holy Christian church, is just as much an article of faith as the others. That is why no reason, even if it puts on all its glasses, can recognize it. - She does not want to see, but to believe; but faith is of that which is not seen. Hebr. 11, 1. - A Christian is also hidden from himself, that he does not see his holiness and virtue, but he sees vainness and unholiness in himself; and you, a rude man, would

see Christianity with your blind reason and unclean eyes? Summa, our holiness is in heaven, where Christ is, and not before the eyes, like a stuff in the market." (XIV, p. 161.)

As certain as it is that the true church is a spiritual invisible kingdom, it is at the same time certain that everyone who wants to be saved must enter into the community of this church, adhere to it and confess it. The Lord clearly says: "I have other sheep, which are not of this fold (the Jewish people). And these I must bring, and they shall hear my voice, and shall become One fold and One Shepherd." (Joh. 10, 16.) John says the same when he says: "JESUS was to die for the people, and not for the people alone; but that he might gather together the children of God which were scattered." (Jn. 11:51, 52.) This bringing together of all the children of God into One Church was therefore the purpose of the death of the Son of God. Whoever separates himself from this true church separates himself from Christ's body, that is, from her herself; apart from her

is no salvation and no blessedness; whoever does not have her as a mother on earth does not have God as a father in heaven. (Gal. 4, 26.)

It is therefore not an unnecessary question: Where do I find the true church? Where is the congregation of those who believe and will be saved? This is not a quarrel of theologians, not an unedifying quibble, but a matter about which every man must come to terms, if he does not want to grope in darkness all his life about the most important matter of his soul and be in danger of missing the way to heaven. The answer to this question does not concern only the scholars; no, whoever wants to be a Christian, no matter how inexperienced he may be in worldly sciences, can and must have his own eyes open here; not only ask what the scholars say about it, but have his own judgment. Christ does not want immature childish Christians who accept without examination what is said to them, who only allow themselves to be guided by others where they lead them, but Christians with understanding who know how to distinguish truth from error. Therefore St. Paul says: "So that we may no longer be children, being weighed and swayed by all kinds of wind of doctrine, by the craftiness of men and deceit, that they may deceive us. (Eph. 4:14.) When a man dies, no pope, bishop, or priest can take him to heaven in his broad skirt; indeed, if it were a whole concilium, it cannot then go to hell for him; there every man must stand for himself; therefore every man must also be certain for himself beforehand in matters concerning the salvation of his immortal soul.

But is it not too difficult to decide where the church of the saints is, the right bride of Christ, the one and only right temple of God on earth, which only God's Holy Spirit has built, where Jesus Christ dwells and all the goods of His grace are to be found? - It is certainly not possible to be safe from error and deception here, if one does not walk according to the right marks and does not put on the right touchstone; but he who does this honestly cannot go astray, for he has the promise: "God allows the sincere to succeed. (Prov. 2:7.)

But these true signs are none other than word and sacrament. True marks of a thing are only those which 1. the thing to be recognized by it must have, which can therefore never be separated from it, and 2. which necessarily and unmistakably indicate the existence of the thing without danger of deception.

Because no one can deny that without the Christian doctrine, which is distinguished and bequeathed in the Holy Scriptures by Christ through his holy apostles, no Christian church can be conceived. Furthermore, since no one can deny that the faithful, i.e. the church, can only be sought and found where God's word is preached and accepted, these means of grace are the only unmistakable signs of the true church. Here, of course, we are speaking only to those readers who already believe the Scriptures to be God's Word; for those who do not yet believe this must first be convinced of the truth and divinity of the Bible before they can be told where they can find the community of those who have and profess the right saving faith, namely the church. The Scriptures clearly testify to all believers that Word and Sacrament are the living seed through which the members of the church are produced, preserved in faith and strengthened (Jac. 1:18).

1 Pet. 1, 23. Joh. 2, 5.) and from which the tree of the true church grows. According to Scripture, the Word of God is the foundation of the church, for it says: "You were built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, on which the whole structure is joined together, growing into a holy temple in the Lord. (Eph. 2, 20. 21.) According to Scripture, Word and Sacrament are the means by which the church of God is to be established, gathered, preserved and spread out; for the Lord gives the command and the promise to the instruments chosen by Him for this purpose: "All authority in heaven and on earth has been given to Me. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that

believeth not shall be damned. And, lo, I am with you always, even unto the end of the world." (Matth.28,18-20. Marc.16,16.) According to these divine testimonies it is obviously impossible that the church is somewhere, where word and sacrament are not found; they are so inseparably connected with it, like seed and the greening seed, like source and outflow, like cause and effect. - But is not the Word of God often preached in vain? Is not the pure doctrine often proclaimed for a long time, and yet it brings no fruit to the hearers? How, then, can I rely on such a mark? Can I not be deceived, and even where the Word is, perhaps I will not find true believers, that is, a true church? - No; no deception is possible here. One can be deceived just when one looks at something else. Who, for example
If one looks at mere unity, one can be deceived, for one can also be united in error; or at holiness, for this can perhaps only be a hypocrisy;

or on external descent from an apostolic congregation, because this can exist and the church can still be apostate 2c. But where the word of God is preached and confessed purely and loudly, and the holy sacraments are administered and used according to Christ's institution, there certainly at least some children of God are found, according to the precious divine promise: "As the rain and the snow fall from heaven, and come not again; but wet the earth, and make it fruitful and yielding, that it may give seed to sow, and bread to eat: so shall the word be that proceedeth out of my mouth. It shall not return unto me void; but do that which I please, and it shall prosper when I send it." (Isa. 55:10, 11.) The seed may often fall by the wayside, or on the stony ground, or in the thorns, but a part of it always brings forth its fruit. (Matth. 13.) Many consider the gospel to be foolishness, but it is and remains a power of God (Rom. 1, 16.), sharper than any two-edged sword (Ebr. 4,12.13.), which certainly penetrates some hearts, brings them to true faith and keeps them in it. Where this means of grace is in use, we can say without the danger of deceiving ourselves: Here the gates of the church open, here is the right ladder of Jacob, here are certainly the people who believe rightly, here Christ has a congregation of saints, here the church becomes visible, to which I must confess and adhere, if I do not want to separate from Christ's body and thus get lost.

Here, then, is no circular reasoning, as Mr. Oertel dreams; a circular reasoning would be this: the church is where the true Christians are; for the community of true Christians is precisely the Christian church. But we say: the church or the communion of saints is to be recognized visibly (or definitely) where that is which alone makes Christians; we look for the effect where we find the necessary cause, the outflow where the source springs, the tree where the seed was planted. Here only those can find a circular argument who cherish the papist principle that the word of God has its validity only when the pope with his bishops has pronounced and confirmed it; for then, of course, one must first be sure that one has found the church consisting of pope and bishops before one can know whether one has the word of God. But this is a detestable principle. The church does indeed bear witness to the Scriptures, but it does not give them their prestige by doing so. The church alone is God's bearer of letters to the world, in that it is entrusted with preaching and confessing God's word, but the Holy Spirit, not the church, imprints the seal of divinity on it. It is true that God's pure Word and the unadulterated Sacraments can only be found in the Church.

Church, for she alone is the preserver of these highest sanctities which God has given to mankind; it is these goods which distinguish her recognizably from all other worldly communities, but we do not recognize the correctness of them by the truth of the Church, but where we find those sanctities, there we conclude (a posteriori) to the existence of the true Church, of which we know (apriori) that she has them.

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must be born and maintained by it, and has the office to deal with it. The word of God is therefore not based on the church, but the church on the word of God. The word of God is not to be recognized from the church, but the church from the word of God. All this must be admitted by the papists, whose missionaries certainly do not preach obedience to the church to the heathen, but from the word of God, from which they prove to them the existence of a church of God on earth and its dignity. One does not seek the church, as Mr. Oertel thinks, in order to find the word first, but because one has already found the word and learned to know the church from it, one now also seeks it out. Not the Lutheran, but the papist is therefore seized here by a circular argument. The papist says thus: You must hold our teaching to be true, not because you find that it agrees with the Scriptures (for you cannot decide on this at all), but because we are the church and have so decided. But if you ask him further, "How do I know that you are the Church that I must hear?" the pope answers, "You can see this clearly from the Word of God. So he proves the Bible and its teaching by the church, and again by the Bible and its teaching the church.

But enough of this; we return to our subject. It remains for us first to answer the objection that the mentioned marks could not be the right ones because false believers also refer to them. To this we reply this. It is true that all sects boast of having the pure doctrine; but what does that matter? Are having and saying that one has, Mr. Oertel, one and the same? Did not the heretical Donatists also boast of being Catholics, and do not the Greek congregations still boast of apostolicity just as much as the Roman church, which nevertheless resolutely excludes the latter from itself? Does the rightful owner cease to possess a thing because a feverish man imagines that he also possesses it? What right characteristic would there be then, if only that could be such, of which no one else falsely boasted? What is it that sets a limit to the presumption of an enthusiastic crowd? - On the contrary, we maintain that just because everyone shouts, "We have these marks," this does not make our statement of them false, but rather proves that they are the right marks. For precisely because all sects know quite well that they can only be considered the community of the true disciples of Christ if they persist in Christ's words and endowments (John 8:31, 32), they repeat this to the true church and boldly claim it for themselves. Precisely because the false prophet knows that the true one is recognized by the pure divine teaching, he also pretends it. How? Should the true prophet no longer be recognized by his true teachings because of his pretensions? That would be a good conclusion for me! - Therefore Augustine, arguing with the Donatists, writes: "There are divine books about whose reputation there is no dispute among us; we believe them on both sides, we both submit to them; here let us seek the church, here let us negotiate our cause." (l**ü**b. äs u**u**it. so**o**l. o. 3.) Further, the same: "All heretics try to defend their false and deceitful opinions with the Scriptures, but precisely by the perfectly clear and unanimous voice of the divine testimonies they are condemned." (lab. 3. äs triu. o. 3.)

Yes, says Mr. Oertel, but thus "the disputed and still questioned is made the basis and the distinguishing mark of the Christian faith, while every scientific proof must be built on certain and indisputable principles, in order not to put the whole system without support. If Mr. Oertel has ever uttered anything unchristian, it is truly this. For with it he blasphemes God and accuses him of having given us a dark, uncertain, wavering word, on which no one can rest with certainty, confidently invoke before all the world, and against which all human thoughts can be trampled underfoot. Poor, deplorable world, so God has also deceived you? given you an anchor with his gospel, which does not hold you when storm and tempest roar around you? a will-o'-the-wisp, which you may only follow doubtfully, whether it will lead you upwards or entice you into the abyss? - But how? Because the sects still question and dispute the pure doctrine, therefore it should be a baseless foundation? Because the enthusiasts treat the Bible like a waxen nose, to which one can give any education, therefore it should be really nothing else? Because people misuse and distort God's word, therefore it should have no evidential value itself? Isn't this frightening to hear? Truly, only a wretch can speak like that, who let himself be tempted to drink from the goblet of antichristianity, only a pope, who himself considers God's word and nothing as certain as what pope and bishops have stamped on it. Ah, poor seduced friend, this is not the voice of the true church! She does not regard the revelations of Scripture as a thing in question; she says with David, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119); and with Petro, "We have a sure word of prophecy; and ye do well to hearken unto it, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts;" and with Isaias, "Yea, according to the law and according to the testimony. If they will not say this, they will not have the dawn" (Is. 8, 20.). We Lutherans do not turn our backs at all on the thousands of beliefs of all the fanatical sects; the ghastly confusion of these last times misleads us in the least.

We do not attribute them to the darkness of Scripture or the freedom of interpretation, but to the perversity, blindness and wickedness of men who do not submit to the testimony of Scripture in a simple and unconditional way, but want to correct the Holy Spirit according to the strange ideas of their corrupt reason or according to the morbid feelings of their perverse heart. The only thing that can be said is that the sects are not free to interpret the Scriptures, but that they are misguided, blind, and wicked. May the sects therefore continue to argue and question which is the pure doctrine, what is that to us Lutherans? Others may doubt and be uncertain about it, waver and waver - it cannot be otherwise with false doctrine - but we are certain, for we know that God's word cannot be deceived; it is good to hold to it, good to be founded on it.

But Mr. Oertel will say: Who is judge here? who shows the right sense of the Scriptures? We answer: No one but the Scriptures; they explain themselves. In vain they cry out to us Lutherans, "Thus says the church; woe therefore to him who will not hear it!" We answer: "If we hear from your mouth what God's word says, if you prove your propositions to us from the Scriptures, - well! then we hear the church and

we want to be obedient sons of our mother; but if we hear a foreign doctrine, then we remember the word of our Lord: "Beware of the false prophets who" 2c. and declare to you: "Be silent with your cries of church, church! You are not the church; here not Christ, but the spirit of falsehood speaks from you. Yes, we say, a church that demands obedience without giving proof from Scripture is not Christ's, but the devil's tyrannical church, whose way is to set itself above God and His Word. Woe to him who obeys such a church; it gives birth to him to eternal death.

May one always say: How can a layman find his way out of the confusion of the various doctrines of the sects? how to decide where the truth is? Is it not necessary for him first to find the church to which he can devote himself even blindfolded and from which he can confidently be led without having to fear seduction? Only he can speak in this way who does not know what faith means, for true faith must not be based on any man, no matter how holy and wise he may be and on the highest official level of the church; even the most simple-minded layman stands in true faith only if he knows it and adheres to it: Thus is written; ! Thus saith God; Las hath promised the faithful and true in heaven.

It is true that, especially in these last miserable times, it is no easy matter to recognize the true church by the pure Word and Sacrament, since so many sects are rising up everywhere with great pretenses of Christian doctrine and glittering holiness, but, as we have already stated above, "God allows the sincere to succeed. The Scriptures are clear in all points that concern the reason for our blessedness; therefore, let him who seeks the right church take this touchstone in his hand, and call out

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He will soon find the community that has Jesus Christ with all the goods of his grace in its midst, because it remains with his words and his unadulterated sacraments. The Bereans are praised for their eternal blessed memory that even when Paul preached to them, they "searched the Scriptures daily to see if it was so" (Acts 17:11); they are a wonderful example to be followed by all who want to find the true church and not be deceived by a false one; they sought agreement with the Scriptures, and when they found it, they confidently joined the new Christian community.

Of course, the natural man prefers to have such marks of the church which he can, so to speak, grasp with his hands even in his sleep, and we do not deny that the marks of the true church which the Lutheran gives are not very convenient for the carnal sluggish mind of a spiritually dead and blind man. It is true that it takes struggle and effort to find the pearl of truth; but, dear reader, it is truly worth your while to seek it and dig for it day and night, for it brings you peace of mind and assurance of your eternal salvation. Therefore, you should not be surprised that the Lutheran church now has the most unfaithful sons, that this church is now the smallest, most despised and most decayed. Remember, it wants to be known by the truth; but we live in the midnight hour of the world, where the love of truth has almost completely died out; where people do not ask about it, much less want to seriously inquire about it, as the loosest commodity; even to those who still profess to believe in the Bible, pure doctrine is a fantasy, and the holding fast and upholding of even a single article is a thing that is no longer of the time, a reprehensible Lutheran stubbornness. Behold, it has come to this in a time of which the Lord says: "When the Son of Man comes, do you think that he will also find faith on earth?"

But the more, beloved Lutheran Christian, now fall away from the truth on your right and left, the firmer you stand. Remember, that is why so many once did not recognize Christ, because he did not reveal himself to the world through anything outwardly or splendidly; just as the world once looked for an earthly king in him, so it now looks for a visible, shining kingdom in his church; that is why it cannot now recognize the church, which, as once its head, is disfigured by the cross. O, therefore, do not let your goal be distorted. Just stick to it, the true church is recognized by the pure Word and Sacrament; hold this sword firmly, so you will never be tempted to leave your church; you will remain in it even if it becomes smaller and smaller, a Bethlehemite stable, a little house in the vineyard, a night hut in the pumpkin patch (Is. 1, 8.). Enough, God is with her in it, therefore she will remain well. All the shining temples of the thoughts of men shall fall, but they shall not prevail against the gates of hell. Hallelujah!

(Sent in.) Zechariah 3:2.

Whoever still has a drop of Christian blood in him would like to be horrified and discolored by the outrageous blasphemies that are contained in the last numbers of the Antipfäff against God, Christ, the Bible, sacraments and all that is holy. They do not originate from a human being, but from Satan, who has made a poor human instrument so subservient to himself that it must foam and display Satan's senseless fury and wrath. While a Christian heart has pity and mercy for this poor, deceived and deluded tool, it is rather horrified by the astonishing impudence of the devil speaking out of it. While a Christian heart is

zealous for the glory of God, it nevertheless mocks and laughs at Satan, who, no matter how unthinking, fierce and angry he may be, is not able to do anything against Christ and his word; for: "On this rock I will build my church, and the gates of hell shall not prevail against it." Matth. 16, 18.

But let us hear, Satan, what you are pouring out in your intemperate anger! You desecrate and blaspheme the great instrument of God, Dr. Martin Luthern. Well, you have already tried to do this in the past through the papist tongues, but have you ever done anything with it? Have you been able to suppress the teaching of Luther, which is the eternal truth of God? Luther's name stands far too high in all evangelical hearts for you to be able to tear it out by your blasphemies; and every enlightened Christian knows only too well where your great anger against Dr. Luther comes from, for he has done no small harm to your kingdom. But all your raging and blustering will not help you; you will have to let Luther's teaching remain until the end of the world, and that many, many more souls will be snatched from the power of darkness by Luther's teaching and brought to the blessed knowledge of Christ.

But not enough that you blaspheme the blessed instrument of the Reformation, the apostle of the last times, Dr. Martin Luthern, you would also like to degrade the saints of God, David, Solomon and others, in the eyes of the careless souls to common slaves of sin, so that you could bring an insult on the word of God itself, which has set an indelible monument of honor to these holy men. But you can only deceive frivolous souls with this handle, for people who still have honor and conscience see quite well that God's word, when it tells the sins of such people, does not praise their sins, but speaks the curse over them, and tells such sins only so that one may take an example and be reflected by it; for even the most holy people can fall to the deepest, and yet even the most fallen ones can rise again. But behold, Satan, how great is your insolence, that you dare to accuse poor mortal men, for whose ruin you alone are to blame, of their sins! You may accuse those who wantonly reject Christ, their salvation, but what right have you to accuse those whom Christ has pardoned and cleansed with his blood? Yes, of course, you do not grant mortal men the salvation and redemption they have in Christ, because you yourself are condemned to the abyss of hell without any grace. You are a spirit of impurity, therefore you take pleasure in revealing such sins of the saints over and over again as obscenely as possible, annoying chaste ears and seducing innocent hearts.

Then you can never refrain from defiling faithful, righteous servants of God, the preachers of the blessed gospel, who are the light and salt of the earth, with your slobber; but your priests, who have learned from you to blaspheme the holy name of God, the almighty ruler, and to deceive many frivolous souls, you know how to decorate finely and to present as clever, reasonable people. But you will only succeed with those who do not consider themselves worthy of eternal life and want to be damned together with you.

But above all, you revealed yourself as the blasphemous spirit of hell and the rejected enemy of God, by mocking the most holy sacraments of Jesus Christ, baptism and the Lord's Supper, with such insolence that a human heart cannot think of them without horror and deepest indignation. O spirit of hell, what do you begin? Woe to thee that thou hast found an instrument to which thou canst put such hideous mockery in the mouth; and woe to the poor instrument that lets itself be used by thee for this purpose. It would be better for the same man if he had never been born. And when Christ once said to his disciples, Blessed are the eyes that see, Luc. 10:23, we must say here, Woe to the ears that hear such devilish blasphemies, and woe to the eyes that read such revilings of the Almighty God, and woe to the hearts that are struck by such poisonous murderous arrows of Satan!

But still rage and rage, nonsensical spirit of hell; you will not come further than God allows you. Only for this reason does God let your powerless rage be restrained, so that God's honor in you may become all the greater and more glorious. The righteous shall see it and rejoice, yea, he shall see with his eyes his delight, and behold how it is recompensed unto the wicked. Ps 91:8 Do you know, poor spirit of hell, what judgment is prepared for you? You know it well, and that is why your anger is so great, because you know that you have little time. Revelation 12:12.

But your anger does least harm to those whom you would like to harm; they despise your anger and sing merrily with their hero of the faith, Dr. Martin Luther:

And if the world were full of devils, and wanted to devour us;
So we do not fear so much, We shall succeed after all.

The prince of this world, how angry he is, He does not do us; That makes, he is judged: One word can make him fall.

A he from the army camp of Christ.

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Through faith alone, man gets a gracious God and a cheerful conscience.

(From Luther's interpretation of the letter to the Galatians. See: L. Works. Halle. VIII. p. M. ffl.)

"Under the papacy there have been many good people, who have made it heartily sour for them; undercut themselves to keep the law, the fathers' statutes and the pope's dreams and folly; did them so much harm with great constant casteia, praying, fasting, watching 2c. and so corrupted their bodies and health that after that they were no longer able to do anything; and yet nothing was accomplished by this, except that they only tormented and tortured themselves; but they were never able to attain a calm and peaceful conscience in Christ, but always had to doubt and be uncertain whether God would be gracious or ungracious to them. *) But now that the gospel teaches that neither rule nor law makes righteous, but only faith in Christ, it follows that one knows and understands with the utmost certainty how one is with God, so that the conscience can be quite happy.

It is weak and insignificant that the Holy Spirit should be given to us if we only hear the sermon of faith. It is weak and insignificant that the Holy Spirit should be given to us if only we hear the sermon on faith, and that nothing more should be demanded of us than that we should renounce all our doings and listen to the gospel alone. The human heart does not understand or believe that such a great and precious treasure, namely the Holy Spirit, can only be obtained through the preaching of the Word of God. The human heart does not understand nor believe that such a great and precious treasure, namely the Holy Spirit, should be given through the preaching of faith alone: Verily, verily, it is a great thing that sins may be forgiven, that we may be loosed from sin and death, that we may receive the Holy Spirit, eternal life and righteousness. We are to receive the Holy Spirit, eternal life and righteousness. Therefore, it cannot happen so badly and easily, you must indeed do something great and brave, so that you obtain such unspeakable gifts of God. The devil strengthens such thoughts in the hearts and makes them greater the longer. Therefore, when the

Is it different with the activity and nature and whole Christianity of the members of our present zealous sects?

Reason hears: Oh, dear one, it is in vain with you; you can do nothing to obtain grace, forgiveness of sins and the Holy Spirit. But if you want to obtain them, be satisfied with what you are doing, and listen to the word of faith, and you will receive all these things. She soon barks back, and says, "Hey, dear, you are too disdainful and paternal in offering me grace and the forgiveness of sins; it cannot be received so badly by listening to you. So it happens that the greatness of the unspeakable goods makes us shy, that we do not become partakers of them, yes, even despise them, for the sake that they should be "offered and presented to us in vain" (in vain).

But let it rhyme with reason as it may, we must nevertheless learn that the forgiveness of sins, Christ, and the Holy Spirit are given to us in vain and by pure grace. Spirit 2c. are given to us in vain, in vain, and out of pure grace, even though we have earned the contradiction with our great and grievous sins. But it is not necessary to consider how excessively and exuberantly great the treasure is that is given to us, and how unworthy we are of such treasure. For where this is done, both the greatness of this treasure and our unworthiness repel us. But let it be thought that God is pleased to give this unspeakable treasure freely to us unworthy ones, who have deserved God's eternal wrath and punishment, out of pure mercy, but in vain and for nothing. Just as Christ himself says Luc. 12, 32: ""Fear not, little host, for it is your Father's good pleasure to give you the kingdom."" The kingdom, he says, to give. But to whom will he give it? To you unworthy ones, who are a small herd. Since I am small and little, but the treasure given to me is great, indeed great and exceedingly great, I must again think that he also is great, indeed great alone, who gives and bestows such treasure on me. Since, then, as Christ says, the merciful Father gives me such treasure, I do not inquire at all about my sin and unworthiness, but look only to his gracious, fatherly will, which he bears toward me, and accept such treasure with all joy, being glad and heartily thankful for such an unspeakable gift, which is given to me, a poor, unworthy sinner, by grace, in vain, through the preaching of faith.

But reason, as I said before, is offended by this and says: Do you hear, journeyman, what you forgive and say, that people must do nothing more, if they want to obtain this exuberant great treasure, but only hear God's word? This seems almost as if it were a great contempt for grace, and would make us quite sure, lazy and sleepy, so that we sit and put our hands in our souls and do no more good. Therefore it is no good at all to preach in this way. Nor is it true or right, but rather it is to be said to the people, to punish

and admonish them to attack it, to make them angry, and to practice with the greatest diligence to do good, and then to hope to obtain such precious treasure. The heretics Pelagiani reproached the Christians with the same words.

But you should not turn away from this, but listen to what St. Paul says here (Gal. 3:2): "You have received the Holy Spirit," he says, "not through your labor and the work of the law, but through the preaching of the faith. You have received the Holy Spirit," he says, "not through your work of souring yourselves and doing the work of the law, but through the preaching of the faith. Yes, listen to Christ's answer to his dear hostess Martha, who was much troubled by the fact that she served him well, and was displeased that her sister, Mary, sat at the feet of the Lord Jesus, heard his word, and in the meantime left her alone to serve and work. "Martha, Martha," he says, "you have much care and trouble; but one thing is needful! Mary has acquired a good portion, which shall not be taken from her." Therefore, no one becomes a Christian by works, but by listening to the divine word. Now let him who desires to strive to become righteous, first and foremost practice hearing God's word; when he has heard and grasped it, let him give thanks to our Lord God with joy, and then practice the good works commanded in the Scriptures.

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and his works follow the preaching of the faith. If he keeps this order, he will be able to walk safely and without danger in the light that is Christ, and will be able to discern in a very different way which works are good, which he is sure are pleasing to God and commanded by him; he will also be able to despise all the false works that each one chooses according to his own foolish and blind conceit.

Our opponents think that faith is an easy and trivial thing. But how difficult and high a matter it is for that reason, I well experience, and others who try it with earnestness. It is soon said that one receives the Holy Spirit only through preaching. But it is not so soon and easy to hear, grasp, believe and retain the preaching of the faith as it is easy and quick to speak and say. Therefore, when you hear from me that Christ, the Lamb of God, was sacrificed for your sin, see to it that you hear it rightly. St. Paul clearly and plainly calls it *auditum fidei*, i.e., the preaching that is heard from faith; he does not call it a word from faith, although there is a slight difference; he means, therefore, that you not only hear such a word, but also believe it, so that such a word is not only my voice that I speak, but that such my voice or word is heard by you and penetrates your heart and is believed by you. When this happens, then it is called a sermon, i.e., a sermon that is heard by faith, through which you receive the Holy Spirit. Spirit. Where he is present, he will not celebrate, but will have his work in you, that you do good, suffer evil, and kill the old Adam.

Devout, godly Christians know how much they would like to grasp and keep the comforting, grace-filled word of the gospel they hear with strong, unwavering faith, and to tear out of their hearts the false, deceptive thoughts that the law makes them think with its dread and terror; but they feel well how in their flesh nature resists the spirit quite powerfully and with all its might. For reason together with the flesh want in short to be in the game with their works, to have a hand in the sin 2c. Acts 15:1 Therefore it is not possible that one can completely sweep out of nature the *oportet circumcidi et servare legem*, i.e., one must circumcise oneself and keep the law if one wants to be blessed otherwise, as some in Jerusalem said; but such an opinion remains in the heart forever, even among the godly. Therefore they also have to work and struggle without ceasing with the preaching of faith and the works of the law. For the conscience is always plagued, murmuring against it, and thinking that the way is too easy and bad, that men should be justly put off.

to receive the Holy Spirit and eternal bliss. The first step is to receive the Holy Spirit and eternal blessedness through the preaching of faith alone.

But if you do this to him, try it and attack it seriously, you will find out how easy it is to hear the sermon on faith. He who gives the treasure is certainly great; so is the treasure and the good, if he gives it voluntarily, free of charge and out of pure grace, and no one takes it up: but that you should grasp it and accept it, your faith is much too weak and feeble for that, causes you only struggle and strife, that you cannot accept such an offered gift. But let your conscience bark right away and come to your mind: Hey, one must nevertheless keep the law! as often and as thickly as ever thou canst: stand thou alone on it, that thou mayest stand firm and not let it err, until thou "overcomeest the *Oportet*" (i.e., thou must fulfill the law). And if then faith increases, the thoughts of law and work must disappear finely in time, even though it is not without a great, difficult and mighty struggle.

Story of two Lutheran martyrs.

The Lutheran church (as the old orthodox apostolic church is called from the time that it rose again from the rubble of the crept-in human statutes through the ministry of Luther) also has a large number of members who have sealed the pure evangelical doctrine of it with the shedding of their blood and the sacrifice of their lives; it also has holy martyrs. Even if we Lutherans are far from calling them, as happens in the papist church, and thus devote an idolatrous veneration to them, we know from God's word: "The death of his saints is esteemed worthy in the sight of the Lord" (Ps. 116); how much more, therefore, do we humans have reason to esteem the death of our evangelical blood witnesses dear and delicious! The Christian communities of the first centuries preceded us in this; on the anniversary of the death of the martyrs, they gathered on their graves and celebrated their birthdays; that is what they called the days when those confessors of the gospel, dying in the flesh, were born for the new life in heaven. There the story of their martyrdom was publicly read, they were especially remembered in the church prayer and the holy communion was celebrated, in the living conviction that the church struggling on earth and triumphing in heaven was only one. These first communities, standing in apostolic purity, did not associate anything idolatrous with those annual festivals; thus, among others, the community of Smyrna (under M. Aurelius around the year 170) writes of the memorial days of the martyrs that they should serve both in memory of those who had become champions and to awaken the descendants to emulation and to strengthen them. She further says: "By venerating Christ as the Son of God, we only prove our love to the martyrs as disciples and imitators of the Lord in a worthy way, in order to become their comrades and fellow disciples. (Euseb. K. G. IV, 15.)

Following the procedure of these first still orthodox churches, we also keep the blessed memory of those who have offered their souls for the name of our Lord Jesus Christ. Apost. 15, 26. In this new fatherland of ours, the Christian does not have to expect to die violently for the sake of his faith; therefore, he does not seem to need the story of the holy martyrs to prepare himself for this, but a worse enemy than the one who seeks to kill the body is now fighting against the Christians; Sloth, lukewarmness, striving for riches and good days, equality with the world, vanity, softness and tenderness, that is what now creeps up on Christians more and more, so that if they only get a sour face from the unbelieving children of the world for the sake of their confession, they already consider themselves great martyrs, yes, probably even try to conceal the conviction of their heart for the sake of it and thus shamefully deny Christ. Oh, dear fellow Christians, what has become of us! How the spirit of the old witnesses has even died out among us! How badly we would fare if we were to pass similar tests of faithfulness in our soft and tender Christianity as those holy martyrs once did! May the following story contribute something to awaken and strengthen the spirit of confession in the hearts of our readers!

When Luther confessed the truth before the emperor and the empire at Worms in 1521, protested against all the errors of the Roman church that he had recognized at that time, and declared that he could not recant unless he was overcome with testimonies of the Holy Scriptures and his conscience was caught in God's word, an imperial decree was proclaimed. Thereupon an imperial decree was proclaimed, the so-called Edict of Worms, which pronounced an eight on Luther and his followers, according to which from now on every Lutheran was declared outlawed, deprived of all protection by the authorities and of his personal safety, and was liable to be handed over to the penal court. This edict was now actually carried out in several places and even martyr blood of evangelical truth witnesses was shed. Duke George of Saxony began this bloody persecution in the same year with a bookseller whom he had beheaded in a public market in Leipzig because he had sold Luther's writings. In the following year, however, especially in the Netherlands, various proceedings were taken against the goods and lives of the followers of the pure doctrine. Thus

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In October 1522, among other things, the entire Augustinian monastery in Antwerp was destroyed solely because the monks of this monastery, brought to knowledge by Luther's writings, confessed the Protestant truth in its entirety. However, the demolition of the monastery walls was at the same time connected with the confiscation of the former Augustinians. Several of them could be persuaded to recant by this, as well as by all kinds of threats; a number, however, remained firm and immovable. Among these were two still very young monks, named Heinrich Voes and Johannes Esch, who declared openly that they would rather die than deny God's eternal word. Mau brought them to Brussels and here they were first brought before an ecclesiastical court in order to be persuaded to recant. However, everything was in vain; nothing could make them waver; they remained steadfast in the confession of the Lutheran doctrine. It was declared to be their most damned errors that they said: "It is not possible from the Holy Scriptures for the pope and the Lutherans to be convinced of the truth. They were declared to be their most damning

errors when they said: "No other power or authority can be proven for the pope and the other prelates from the Holy Scriptures than that they are ministers of the word of God. Christ did not decree the pope to be his governor over all lands, but only to preach and feed Christ's sheep. True Catholic faith cannot be separated from charity and good works, because charity is a fruit of faith." When the present heretic, Hochstraten, then asked them to briefly say what they believed? they answered: "We believe the 12 pieces of the Christian creed, the biblical books with the evangelical writings, also a holy Christian church, but not the church you believe." When they were told that they were deceived by Luther, they admitted: "Yes, we are deceived by him, just as the apostles were deceived by Christ. So the verdict came that they were guilty of death.

A high stage was then quickly erected in front of the town hall in Brussels, on which the condemned had to appear in full priestly dress; here they were first deprived of their priestly ordination with the greatest solemnity, and then handed over to the executioner, who led them away with a rope. An eyewitness relates that during all these proceedings not the slightest sign of anxiety could be detected in them, but that composure and contempt for death, combined with gentleness and modesty, could be clearly read in their features.

Accompanied by four confessors, they set out for the funeral pyre that rose in the middle of the great marketplace of Brussels. On the way, they confessed that this was the day they had long awaited and praised God aloud for having given them the grace to die for the sake of His word. Apost. 5, 41. Weeping, the attendants again told them to consider their lives and to recant now; their answer was: "Weep not for us, but for your sin (Luc. 23, 28.), that you persecute divine justice. Arriving at the place of execution, one comforted the other, and encouraging each other to persevere, they both joyfully mounted the woodpile. They embraced, as the reporter says, the pole protruding in the middle more themselves than that they were tied to it. With astonishment, the large crowd around them saw how their faces sparkled with a cheerfulness that seemed to make them smile.

Now they asked the confessors again, "Do you want to return to the Christian faith?" They shouted, "We believe in God, also a Catholic church, but your church we do not believe." Then the priests shouted to them, "Convert, or you will go to the devil and die also in the devil's name." They answered as if in jubilation, "We will die as devout Christians for the sake of evangelical fidelity." So the fire was slowly lit. The dear confessors said: "With your flames and glowing coals you scatter roses to us," and then, in the midst of the fire, they began to sing the apostolic symbol and the hymn: *HErr Gott, dich loben wir* 2c. loudly and fervently, so that it penetrated the bystanders marrow and bone. As the blaze became more and more prevalent, they repeatedly cried out, "O JEsu, thou Son of David, have mercy on us!" The Lord had decided to choose these young men, to melt them into the purest gold and to glorify Himself through their faithfulness even in the most terrible torments. It happened, therefore, that the flame burned so brightly that the ropes with which they had been tied burned off their bodies before they suffocated. When one of them saw himself thus loosed from the stake, he fell on his knees in the midst of the smoking fires, sighed once more with his face turned toward heaven, "O Jesus, Jesus, Son of David, have mercy on me," and in a few minutes both bodies were reduced to ashes.

Deep and shocking was the impression that this terrible spectacle made on the whole of Brussels, but by no means of the kind that the murderous priests had intended. On the contrary, Tertullian's well-known saying proved true: "We (Christians) become ours the more often we are mowed down; Christian blood is a seed. (Dpol. 6. 49.) Also the blood of the holy martyrs. Their murder opened the eyes of many who clearly recognized that the true church is always the persecuted one and only the false one is a bloodthirsty persecutor. Even Erasmus, who was otherwise so averse to the Lutherans, testifies that this was the success at that time. Among other things, he wrote to Duke George in the following year: "It is not fair to punish a mere error with fire. Because of the power and authority of the pope, the theologians in Paris are in many articles of a completely different opinion than the theologians in Italy, and one part must necessarily err; but no party desires to burn the other for this reason. I fear very much that the means that are generally used to force people to recant, to throw them into prisons, and even to burn them, will only make the trouble worse. In Brussels, two Augustinians were burned, and thereupon the whole city gained a love for Luther." Elsewhere he writes: "The bull-bearer Aleander came with a terrible papal bull of excommunication and wanted to frighten everyone with threats. Hochstraten also got hold of the sword and the strangling began. Finally also in Brussels three *) Augustinians were publicly executed. But what was the outcome? In the city, which before had been completely pure in (papal) doctrine, the disciples of Luther stood out, and not a few of them.

Thank God, therefore, dear Lutheran Christian, that you belong to a church that has never been stained with the blood of either alleged or real heretics, but is gloriously adorned with the martyr blossoms of many of its most upright members. Thank God that he has saved you from the community of a church on which countless blood debts of executed witnesses of probity weigh, who cry out to the avenger of innocence for their nakedness.

I now share with you the masterful song in which the same Luther sang about the holy death of those martyrs.

A song of the two martyrs of Christ at Brussels, burned by the Sophists of Louvain, happened in 1523, July

1.

A new song we lift up, That walt Gott unser H'Erre, Zu singen, was Gott gethan

To His praise and glory;

To Brussels in the Netherlands

Probably through two young boys he has made his miracle known, whom he has so richly adorned with his gifts.

The first one is called John - so rich in God's debts -, his brother Henry according to the spirit, a true Christian without debts,

Are divorced from this world;

*) Not long after the burning of Boes and Esch, the Augustinian Lambertus Thorn, who had first taken time to think about it, suffered the same fate with equal heroism.

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They ha'n acquired the crown, right as the pious God's child,
For His word they died, His' martyrs they became.

The old enemy let them catch, Scaring them long with gloom;
The word of God they were told to deny, With cunning they also wanted to deaf.
Of lions the sophists much, With their art lost,
Gathered he to this game; The spirit makes them fools, They could win nothing.

They sang sweet, they sang sau'r, Tried some lists,
The boys stood like a mouse, despising the sophists;
The old enemy was very angry that he was overcome
Of such boys, he so great, He was full of wrath of hours, Thought to burn them.

They robbed him of the monastery robe, the consecration they also took from him;
The boys were ready for it, they said happily: Amen!
They thanked their father, God, that they should be rid of
The devil's larceny and mockery, In which he even entrances the world with false gestures.

Then God, by his grace, sent them to become priests,
They had to sacrifice themselves to him and join the Christian order,
To be completely dead to the world, To cast off hypocrisy,
Come to heaven free and pure, Sweep out monasticism, And leave humanity here.

One wrote him'n for a letter small, that one was told to read herself;
The pieces they drew all three, What their faith had been;
The highest error of these was: "God alone must be believed," "Man always lies and trusts," "Nothing should be trusted in him. They had to burn it.

Two big fires they lit, The boys brought them;
It was a great wonder to everyone that they despised such pain,
With joy they give themselves, With God's praise and singing;
The courage of the sophists was small, for these new things, that God let himself be noticed so.

The disgrace has now made them angry, they would like to make it beautiful, they were not allowed to
boast of the deed, they almost hide the things:

The shame in their hearts bites them.

And sue their comrades,

But the spirit cannot be silent here, The Abel's blood spilled, It must report the Cain.

The ashes will not let go, they dust in all lands;

Here no brook, hole, pit nor grave helps, She makes the enemy to shame:

Which he has urged to silence in life by the murder,

He must let them sing happily in all places with all their voices and tongues.

Still they do not let their lies to decorate the great murder;
You give for a false poem -
Their consciences oppress them -, The saints of God even after death
Be blasphemed by him'n;
They say in the last emergency
The boys still on earth
Shall have turned back.

They let you lie, after all, you have no pious;
We shall thank God in it, His Word has come again:
Summer is hard on the doorstep,
Winter has passed,
The delicate little flowers are coming up;
He who started it, He who will complete it. Amen.

Religious menagerie.

He who holds his doctrine, faith and creed to be true, right and certain cannot stand in the same stable with others who lead false doctrine or are devoted to it, nor can he ever give good words to the devil and fine scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does more harm than a heretic, and is not to be trusted. He is a wolf and a fox, a hireling and a belly servant 2c. and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-driver, and wants to see where it will end, whether Christ or the devil will prevail; or is entirely uncertain about himself, and not worthy to be called a disciple, let alone a teacher, and does not want to anger anyone, nor speak Christ's word, nor hurt the devil and the world. (Luther's Works. XVII. 1477.)

With the Lutheran Church it is Matthäi on the last.

Since the Evangelical Lutheran Church, as the little ship of Christ on the stormy sea, has often been in great danger from within and without, its enemies have also often gleefully proclaimed its imminent certain demise. It is remarkable how in 1626, that is, during the Thirty Years' War, there was a great storm over the Lutheran Church,

A Catholic prior at Langenheim, Simon Schreiner, described the precarious state of the Lutheran church in his Apology. He says: The Lutheran faith of Matthew is at its last. These are truly Caiphas thoughts, who prophesy and do not understand it themselves! What more should one wish, what greater, more blessed thing can one ask of God for the Lutheran church than that it be at all times and in all places with the same Matthaei at the last, yes, at the very last! - What, then, is written in Matthäi at the last? - It is the comforting words of Jesus: "Behold, I am with you always, even to the end of the age".

Proven way to bring gushers back to rights.

In the summer of 1692, when the preacher N. Lange was in Berlin, there was a man in this city, who came dressed in a long skirt and a long staff and pretended to be the second prophet Elijah. He spent the day in the churchyard of St. Nicholas under the linden tree in front of the door of a parish apartment. He overran the preachers, scolded them for being Babylonians and hypocrites who did not want to break through and bite the fox, and so on. One morning Lange took this strange man with him into the parlor, closed the door behind him, and addressed the supposed second Elijah with serious words: how it was completely against God's order to eat his bread in such selfishness and idleness. He would not let him leave the room until he promised to go down to the yard and cut wood, which he finally did. So we started at 8 o'clock and worked until 11 o'clock. To the supposed Elijah this work seemed strange, and he often said with a groan: "The prophet Elijah must saw wood! 0 tempora! 0 mores! (O times! O mores!) But Lange replied: Away, away, my friend, here is no time to groan! Only freshly worked! The first Elias was not an idler and lazybones, why would the second be? After they had worked until 11 o'clock, Lange said: "Now, my friend, we have worked with each other, now God also allows us to eat a bite of bread with each other. He then took him to the table and we talked a lot about disorderly living and the deceitfulness of the flesh. After the meal was over, he left the man in the long skirt, saying that if he were to meet again tomorrow under the linden tree in front of the church, as was his custom, he would call him back to him, God willing, to continue the blessed work. However, our Elias did not like this, but he left the same day.

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

Invitations to a blessed and joyful

Celebration of the Holy. Christmas, collected from the writings of the Church Fathers.

Cyprianus, bishop of Carthage in Africa, died a martyr's death in 258.

The eagerly awaited birth of Christ is here, the high celebration is here, and in the presence of the Savior the Holy Church brings thanks and praise to the whole world. In the presence of the Savior, the Holy Church throughout the world gives thanks and praise to the One who has visited her. Joy is proclaimed to us from heaven, gladness is offered. That night, which saw the holy birth, is illuminated by a new splendor. The higher dwellers give glory in heaven, and peace on earth is assured to the people who take pleasure in it. Angels are there, they speak to the shepherds; they do not consider it beneath their dignity to speak to the lowly, and although they are exalted, they do not despise the lowly. Not the unaccustomed light, not the presence of angels frightens the shepherds; full of true and pure faith, they delight in hearing heavenly voices harmoniously praising and in holy songs extolling the divine glory and grace. (8srrn. äsnativ.OlliiZti.)

Basil Magnns, bishop of New Caesarea in Asia, died in 379.

O greatness of God's kindness and philanthropy! Through His exuberant goodness we are freed from bondage. Man broodingly inquires into the reason why God becomes a man, since it is more fitting for him to adore his goodness than to want to brood forwardly about the deity. (8srm. Ü6 tIUM. 6tll isri A6N6l LtiON6.)

Gregorius of Nanzianz in Cappadocia, died in 339 after resigning the office of bishop in Constantinople.

Christ is born. Sing songs of praise. Christ from heaven, go forth to meet. Christ on Erven, arise. Sing to the Lord all the earth. And that I may sum up both: Let heaven rejoice, and let earth be glad in the heavenly One, who hereafter became earthly. Christ in the flesh, rejoice with trembling and gladness, with trembling because of the hour, with gladness because of the rising hope. - He who is without a mother is born without a father; first without a mother, afterwards without father. - He who is without flesh becomes flesh, the Word becomes body, the invisible becomes visible; the impalpable can be touched; he who is without time takes his beginning; the Son of God becomes a son of man, Jesus Christ yesterday and today and the same in eternity. To the Jews it may be annoyance, to the Gentiles it may be foolishness, the false teachers may drive their will; then they will believe when they see him going to heaven; or if not then, at least afterwards, when he will return from heaven as judge; but now we have to celebrate the appearance of God or the birth of Christ. - But of course we do not want to celebrate this feast in a pagan way and with pagan voluptuousness, but with the word of God we, who worship the word, want to rejoice. - Sing songs of praise with the angels and archangels, for I am convinced that they, too, celebrate this feast with us in heaven according to the love they bear toward us. (Ilomil 38.)

Ambrose, bishop of Milan in Italy, died in 397.

When Christ is born, the angels rejoice, the shepherds watch, the wise men come near, the star goes before them, and all the most beautiful things in heaven and on earth are offered as a sacrifice to the Lord. For glory is offered to him by the angels, clarity by the star, adoration by the wise men, simplicity by the shepherds. (8srm. 12.)

The same.

That one was a babe, a little child, that you might be a perfect man; that one wrapped in swaddling clothes, that you might be delivered from the bonds of death; that one in the manger, that you might be in the sanctuary; that one on earth, that you might be fine in heaven; that one found no room in the inn, that you might have many abiding places in heaven. He, though rich, yet was poor for your sakes, that ye through his meagerness might be rich. His poverty is therefore my inheritance, and the weakness of the Lord is my strength. He chose lack in order to be an abundance of gifts to all. (In Imo. e. 2.)

Chrysostom, bishop of Constantinople, died as an exile in 407.

Fallen, fallen forever was our

Nature, and only that strong hand was able to raise her up. She would never be able to stand up if the one who created her did not reach out to her and restore her to her former qualities through the water and the grace of the Holy Spirit. He would never be able to stand up if he did not reach out to her and restore her to her former qualities through the water and the grace of the Holy Spirit. Behold the great, high mystery! He dwells eternally in this tabernacle. For he did not take our flesh to put it away again, but to keep it forever. If this were not so, he would not have raised it to the throne of the Godhead, would not,

surrounded by it, have allowed himself to be worshipped by the whole heavenly host. Where are the words that could express this great, astonishing honor that was shown to our generations? Which angel, which archangel can do this? No one in heaven and on earth. So great are the graces of God, so abundant his benefits, that not only human, but even the tongues of angels are too weak to describe them. (Hom. 11. in Job. cap. 1.)

Augustine, bishop at Hippo in Africa, died in 430.

I beseech you, brethren, that you receive with a willing heart the word which the Lord will put into our mouths on this most sweet day, on which even the unbelieving feel a sting, on which even the wicked are seized by mercy, the bound man hopes for pardon, the captive no longer gives up hope of return, the wounded awaits his remedy: on which the Lamb is born who bears the sins of the world. (8sm. 7. 8s temp.)

The same.

Let all sorrow be ended, Christ, the true rest, comes to us. Let all misery be ended, today the Savior has appeared.

Let all wars be ended, let every dispute be settled, let true peace descend from heaven today; let all bitterness depart, for today the heavens became drizzled with honey over the whole earth. Let death flee, because today life was given to us from heaven. The angels sing over the earth today, the archangels rejoice, the prophets are full of praise, the saints are gathered, the wicked are dismayed, the good wish for happiness, the blind can see again, the deaf hear again, the lame walk again,

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The lepers are cleansed, the mourners are rejoiced, the sick are healed, and the dead are raised; only Satan and all his apostate spirits tremble, because through Satan's downfall the human race is redeemed. (Lerm. 10.)

Leo Magnus, bishop of Rome, died in 461.

Our Savior, beloved, is born today; let us be glad. For it is not fitting that there should be room for our sadness on the birthday of life, which consumes the terrors of mortality and offers us joy in the promise of eternal life. No one is excluded from participating in this festive joy. One and the same joy belongs to all, because the reason for it is common to all, because our Lord, the destroyer of sin and death, as he finds no one free from guilt, so he also appeared for all deliverance. Let the saint rejoice because he now approaches the palm of victory; let the sinner rejoice because he is invited to forgiveness; let even the heathen rejoice because he is called to life. (Hleuin. nativ.)

Bernardus, Abbot of Clairvaux, died in 1153.

When I often reflect on the fervor of the desire of the fathers, as often as they sigh for the coming of Christ into the flesh, I am grieved and dismayed within myself; I can hardly restrain my tears; the lukewarmness and dullness of these wretched times fills me with shame. For who among us is filled with such great joy at the actual presentation of this grace as was once the longing that the promise of it had already kindled in the saints of old? For behold, how many will indeed rejoice at this feast of the Lord's birth, the celebration of which is at hand, - but ah, that it might also come to pass about the birth! (Lerm. 2. in *cantic.*)

The same.

Jesus is born; let everyone rejoice, whoever he may be, whom the consciousness of his sins condemns to be guilty of eternal damnation. The goodness of Jesus surpasses all the greatness and numberlessness of our crimes. Christ is born; everyone who has been overcome by his old sins rejoices, for no disease of our soul can defy the incarnation of the Son of God, no matter how ingrained it may be. God's Son is born; let him who is accustomed to great things rejoice, for the great Giver is coming. Brothers, here is the heir. Let us humbly receive him, for so shall the inheritance be ours. O Christians, rejoice, rejoice, from heaven comes our Savior; behold, from our flesh he is born of the pure virgin. O Christians, learn, learn to know, daGVA- ter heart of God, learn to join brotherly hearts with your brother's heart and love him. O Christians, sing psalms, sing psalms, and offer songs of thanksgiving to Christ; let us all say and sing: Glory to you, Christe, who were born for us. (Lsrm. I. in viZN. nativ.)

Contributions

**for the defense of the Christian religion against the most common objections of
scoffers**

and blasphemers of our days.

(Continued.)

If we claimed in the fifth number of our journal, in the article bearing the above title, that nothing contradictory to reason is taught in the Bible, we did not claim anything new with it. Among other things, Luther says: "Although natural reason cannot understand the light and the works of God, nor can it reach them from itself, so that in *affirmativis* *) (as they speak of it) it judges quite roughly and uncertainly; yet in *negativis*, i.e. what a thing is not, its judgment and understanding is certain. For reason does not understand what God is; but it understands most certainly what is not God. Therefore, although it does not see what is right and good in the sight of God (as faith), it does know that unbelief, murder, adultery, and disobedience are evil. Now what is contrary to reason, it is certain that it is rather contrary to God; for how should it not be contrary to divine truth that is contrary to reason and human truth!" (Hall. Ausg. XIX. 1940.)

However, this is often misunderstood. When unbelievers hear this, their usual response is this: If you admit that reason cannot contradict divine truth, then either much in Scripture must be explained differently from the letter. If you admit that reason cannot contradict divine truth, then either many things in Scripture must be explained differently than they are in the letter, so that they can be brought into harmony with reason, or the Bible must be denied all divine prestige; for are there not innumerable things in it that flatly contradict our reason? Are not the teachings of the creation of the world out of nothing, of the Holy Trinity, of the humanity, and of the humanity of the world, not all of which are divine? Are not the teachings of the creation of the world out of nothing, of the Holy Trinity, of the incarnation of God, of the presence of the body and blood of Christ in the Lord's Supper, of the justification of a sinner before God by grace through faith, of the resurrection of the body 2c. absolutely contrary to the laws of reason?

In order to avoid misunderstandings, it will be necessary to give a further explanation of the above sentence. However, we cannot do this better than to let one of the most experienced and godly Lutheran theologians, namely the blessed Gerhard, speak in our place. This recognized orthodox teacher writes in his book of the main articles of Christian doctrine (called *loci theologiae*) according to a translation that is as literal as possible:

"Not human reason, but divine revelation is the ground of faith; the articles of faith are not to be judged according to the dictates of reason, otherwise we no longer have articles of faith, but decisions of reason. The opinions and pronouncements of reason are to be included in the circle of those things that are to be judged.

*) i.e., when reason is supposed to say how something is.

The first is to limit the scope of things that are subject to the judgment of reason, but not to extend it to the circle of those things that are above the power of reason to comprehend.

A distinction must be made between reason in man before the Fall and after the Fall. The latter, as such, would never have been against the divine revelation, the latter is very often against it due to the guilt of its corruption. It is also 2. to distinguish between the reason of a not yet born again man and between the reason of a born again man. The former regards the mysteries of faith as foolishness, but the latter does not dispute them. Then, however, and as long as it follows the light of the Word and does not judge the mysteries of faith according to its principles, but according to the Scriptures, it is such a (born-again) reason. Scripture. It is also necessary to distinguish between the reason that has been completely restored in this life and that which has been completely restored in the next life. The latter is not yet so completely renewed, enlightened, and set right that it would be impossible for it to be contrary to the articles of faith and to deny them when it follows its own guidance. For as in those who are born again there remains the battle of the spirit and the flesh (Gal. 5:17), by which they are provoked to sin, so there remains in them the battle of faith and reason, insofar as the latter is not yet completely renewed; but the completely renewed reason excludes all opposition of reason and faith. In addition to this, a distinction must be made between what is called right reason in truth and in fact, and right reason according to the definition and in the sense of the opponents, e.g. the Photinians (deniers of the Trinity) and Calvinists. Right reason, if one understands by it the true and actually so-called reason, that is, the one that remains within the limits of its objects and does not presume to judge the mysteries of faith, or that is enlightened by the light of the Word and brought right by the Holy Spirit, and therefore does not presume to judge the mysteries of faith. This is not the same as the faith that remains within the limits of its objects and does not presume to judge the mysteries of faith, or that is enlightened by the light of the Word and set right by the Holy Spirit. This is not contrary to faith. But the adversaries take the word, right reason, for that which judges the mysteries of faith according to its principles. Finally, a distinction must be made between that

which is solely a matter of revelation and pure faith, and that which is subject to the judgment of reason. In the latter things something is left to the light of reason; the former, because they are above sense, above reason, and above all power of comprehension, are not to be discerned by reason, but to be accepted by faith." (Those who do not want to acknowledge this limitation, but insist that also.

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the things of faith are measured according to the yardstick of reason, he acts just as unreasonably as he who wants to defend the rights of the nose, the ears and the eyes and therefore wants to claim that one must also be able to smell the moonlight, see with the ears and hear with the eyes).

"When reason restricts itself to the circle allotted to it, it does not contradict Scripture; but when it wants to leave its circle and go beyond it and judge the supreme mysteries of faith according to the dictates of its principles, then it happens to contradict Scripture where it teaches us about the mysteries of faith. As a great light often reveals what was hidden by a little light, so the light of grace kindled in the Word reveals what is hidden by the light of nature. Therefore, just as he who would deny what is seen in brighter light because he does not see it in lower light abuses the service and benefit of lower light, so he who denies and disputes the mysteries of faith revealed to us in the light of grace because they are not in harmony with reason and the light of nature abuses the benefit and service of reason and natural light. - The articles of faith are in and of themselves not contrary to reason, but above reason. But it happens by chance that they are also contrary to reason; namely, when reason arrogates to itself a judgment about them according to its principles, does not follow the light of the word, but denies and impugns it. Furthermore, the articles of faith are not against reason, but only over it, inasmuch as it was not yet corrupted before the Fall" (as it was once laid down in man as God's work, without the darkness that has now penetrated it with sin); "but after the Fall those articles are not only over, but also against corrupted reason, inasmuch as in this state it cannot refrain from judging them according to its principles.

No doctrine of the Scriptures is in dispute with reason, which confines itself to the limits set for it. But with reason, which goes beyond its limits, all the mysteries of faith are in dispute. For example, there is no contradiction between the shoemaker's trade and the art of painting, but if, as the proverb says, the shoemaker does not want to stick to his last and presumes to judge all the doctrines of the art of painting, it happens by chance that he judges wrongly and contradicts the art of painting.

That the sayings of the Bible in and of themselves do not conflict with reason, which remains within its limits, is by no means to lead to the conclusion that those sayings, according to the guide and the judgment of reason, are not in accordance with the truth.

The author is of the opinion that the articles of faith must be judged according to the actual basis of faith, i.e. according to the Holy Scriptures. The various principles of the various branches of knowledge must not be mixed. (See LxeZesis 8. above, explio. -rrt. cko 8. 8. § 474 et 75. ckou-r" 1625.) So what do those do who now set their corrupted darkened reason as judge over the mysteries of revelation? They want to set the sun according to their clocks, but not the clocks according to the sun. This is called enlightenment!

"The Plight of German Lutherans in North America."

The pamphlet published under the above title a few months ago in Pittsburg has finally reached us. It has already been published in several German-American religious journals and in some of them it has been printed almost word for word, but we cannot help but do our part to draw the attention of our readers to this small (37 octavo pages), but extremely substantial, important and interesting booklet.

We first made the acquaintance of the author in the same. He is Bro. Wyneken, a former Lutheran preacher in Fort Wayne, Indiana, who, as we can see from the "Christian Magazine", has now been elected pastor of the German Lutheran Church in Baltimore, where Pastor Häsbert has been serving.

Mr. Wyneken writes that about six years ago he was made aware of the plight of the German Lutherans in America by a German missionary journal and was thereby urged in his conscience to consecrate his energies to the Lutheran Church here. He did so, and then, after several years of missionary travels in this country, set out again to visit our fellow believers in Germany, and to impress upon them the need of the Lutheran Church in America, which he had now become acquainted with by his own experience. This was done by him first verbally and then also by the publication of the above-mentioned booklet. It was thus calculated to give our brothers in the old fatherland a vivid picture of the helpless situation of the Lutheran congregations here and especially of the Lutherans living scattered here, to thereby arouse participation in our plight in Germany, and to cause one to come to our aid from there.

Since, however, it is no less necessary for the German Lutherans here to recognize vividly their own evils and the dangers threatening them here, and since this insight is the first necessary step towards a remedy, the editorial staff of the Lutheran church newspaper in Pittsburg has procured a new edition through her printing office, for which all those concerned about the needs of our church will certainly feel bound to thank her most sincerely. (The booklet is available at this printing house, the dozen at H1,50.)

Mr. W. himself states the contents of the present document on the fourth page with the following words:

- "Let me describe 1) how the Lutherans in America are largely deprived of the benefits of the church; 2) what dangerous enemies the Lutheran Church in North America has in the many sects and in the Roman Church, and 3) what deficiencies it suffers from in its interior; then carry out 4) how dangerous these ecclesiastical conditions are for the future; and finally answer the question 5) What should be done in this emergency and how can it be helped?"

We especially draw the attention of our readers to the execution of the second and third paragraphs. We do not remember ever having read such an accurate description of the Methodists in their enthusiastic and unscriptural activity and nature. Whoever wants to get to know them through a brief description based on the experiences of an honest eye-witness will certainly not put this booklet down unsatisfied. Of course, it is only food for those who love and seek truth. With deep regret we have had to learn that among the Methodists themselves this book has not had the intended success. In spite of the fact that Mr. W. treats the whole matter with Christian love and modesty, abstains from all personalities and bitterness, and speaks only of doctrines and facts, he was immediately answered by the Methodists in their paper, the "Apologist," we cannot say otherwise, so uncharitably, so proudly, so maliciously, that it must deeply offend every Christian heart. The main weapon used against Mr. W. is that he, in whose writing love for the truth and for the redeemed of Christ is visibly expressed, has been branded as an unconvert, devoid of all Christian experience and opposed to a living Christianity. The Methodists have thereby only judged themselves and sealed it themselves that Mr. W. has written the most perfect truth; they have acted as is worthy of a sect that no longer gives ear to punishment (Tit. 3, 10. 11.) and that only loves and considers as Christians those who belong to it or who praise it. We must confess that we used to think better of the Methodists.

We cannot refrain from inserting only one passage from our booklet here, which is of particular concern to us here in and around St. Louis. In the third chapter, Mr. Wyneken draws attention to the rift "which for some years now has been tearing the whole local Lutheran church apart.

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and split to the bottom," in that a large party has formed here that retains the name "Lutheran," but behind this shield fights the Lutheran doctrine and introduces so-called "new measures," i.e., a Methodist method of conversion; the planting school of this party is the seminary at Gettysburg. Hereupon the author comes to the attempts, which also "the so-called evangelicals" make here, to induce the Lutherans to apostasy from their church and thus to exterminate them also in name, where it is only possible for them. He speaks page 26:

"However, it seems to me that the attempts at union between Lutherans and reformers, which have recently been made there, are almost more dangerous for the existence of the Lutheran Church in America than this division. Church in America the attempts at union between Lutherans and Reformed, which have recently been made there as well. First of all, a few years ago - not counting a few earlier cases - new preachers who came over from Germany began in and near St. Louis and in a few other places to form so-called "evangelical" congregations, i.e., congregations mixed from members of both confessions. Apparently, this will have a rapid progress, at least in the West. Many forces are thereby withdrawn from the good cause, since naturally all who join these united congregations are neutral in relation to this struggle within the Lutheran Church. But what is especially dangerous about this union is that - because the confessions that one wants to unite - the mutually contradictory solid ground of confession is completely abandoned, exchanged for the slippery ground of subjectivity (each one's own conviction), and the love of truth together with the holy earnestness for it is weakened. Indifference and slackness in confession is the necessary consequence of this, if not already the origin. In this way, one also becomes accustomed to regard the bond of the church and the holiness of the community as so small that one finally changes the community like a dress. The members of the Lutheran church are delivered into the hands of all kinds of sects through these evangelical congregations (in which everyone

remains what he is in appearance) as if through a transit point. If they, by joining such congregations, have once given up the shyness to leave the mother church, they easily go over to sects. Thus the union, precisely because it seems to be something so innocuous, threatens the church most dangerously with gradual dissolution."

By inserting this sentence, we are of course afraid to be accused of doing it out of spite against the preachers of the local area who call themselves evangelical. We gladly want to bear this as a disgrace that always follows the open confession of the truth. However, we testify before all the world that we are then being wronged. A hostile attitude against the local unrighteous preachers is absolutely far from us. We do not judge their hearts; God alone is the judge.

It is known what still holds them captive. But may we not publicly pour out our complaint that they, who should be here fighting for the Lutheran Church, are helping to destroy it? May we not publicly ask them: What has the true Lutheran church done to you that you also treat her as your enemy? If you did not want to know anything about our community, we ourselves would like to excuse that, but why do you renounce the church of our old pious fathers, who were acknowledged to be faithful and honest witnesses of the truth? If you say: Yes, the Lutheran church is now too deeply corrupt, we ask you: If you recognize this with us, should you not then take the plight of the church to heart, be all the more faithful the more you now become unfaithful to it, and set out to heal its damage? To what do our Lutheran brethren in faith owe it to you that you make them unfaithful to their church here in a foreign country, or that you try to keep souls in the bonds of a union into which they were brought by a tyrannical authority in the old fatherland, sometimes by trickery, sometimes by force, without their knowing it? Why do you, who testify to wanting to make peace, make a new party, from which new sects are always born, that is, ever greater strife? If your hearts are devoted to the Lutheran doctrine, why do you not confess it in word and deed and help to build the church that confesses and strives to preserve this doctrine? - Do not accuse us of quarrelsomeness, for who desires it more than we do that there should be peace between us? How deeply it pains us that you have separated from us and that we cannot work together! For we can never help to destroy the church, which remains with such incorruptible fidelity to the words of its Savior and so resolutely rejects all error. Let us stand united on this foundation! O, with what joy we are then ready to extend to you the hands of the brethren, to fight together the common enemy, and to be gladly the least among you!

Church News/

From the "Freimüthigen" of Buffalo, N. A.

On Nov. 6, the local Lutheran church, the so-called Prussian Church, at the corner of Michigan and Goodel Streets, was consecrated with festivities taking place, and the name "Trinity Church" was attached to it.

From the "Christian Review" of Chambersburg, Penns.

Opponents of the Bible religion.

Philadelphia.- The building, which was built as a so-called Reason Church for Ginal, is now used by the Methodists.

New York. - The temple of reason, in which Försch used to fight against all Bible Christianity, is now used by the wretched Millerites.

Allentown, Penns. - The so-called Temple of Reason is completely empty.

These are, as far as we know, the only especially designated temples of reason in America - and their fate is by no means an encouraging one for the followers and advocates of an inverted religion of reason.

New German Lutheran School in St. Louis.

Such a school has now been established by the Lutheran congregation of the unchanged Augsburg Confession here in the northern part of the city, on Seventh Street between Carrund Wash Street and the mill. Parents who wish to see children enrolled in it should contact the present teacher, Mr. Th. Büniger junior.

"They come to an end with terror." Ps. 73, 19.

Elias Hasenmüller, who had first been a member of the Jesuit order himself, but, convinced of the truth of the evangelical doctrine, finally converted to the Lutheran church in 1587 and then stayed for a longer time in Wittenberg, has preserved for us in his "History of the Jesuit Order," which was published in 1593, a strange example of what a miserable end the apostate deniers of the truth often come to. Hasenmüller tells in the mentioned work that he himself witnessed and heard the following:

A certain Jesuit, Johannes by name, who had left the recognized truth and joined the Jesuit order, finally came to Landsberg in 1583 in mortal distress. To help him in such distress, he was brought Agnus Dei (images of the Lamb of God), rosaries, images of saints, wooden crosses, blessed medallions (round images), the consecrated host and other such things; they also promised to pray for him and to read masses, and exhorted him to take comfort in the merits of the saints and his brotherhood. All persuasion, however, was in vain, for he replied: "Away with all this, for precisely because I believed in this, I will now be damned. Then I said to him, "Believe in Jesus Christ." With horror the wretch answered, "There was a time when I believed in thou, but I shamefully denied him; now JEsu has become a condemning judge to me; my blessedness is forfeited." To Peter Hispanus, who was present, he said, "I beseech thee, kill me, or give me a knife, that I may pierce myself, for I burn already all in hellish flames." Hearing this, the Jesuits held the sign of the cross before his eyes and placed consecrated herbs on him. But the dying man cried out. "Away, away! With this you only pour oil on the fire, I see nothing but evil spirits waiting with open claws for my soul; already I am handed over to them, for I have denied God and His holy word." In such despair the wretch went away. B.

Printed by Weber and OlShausen*

Life story of Dr. Luther.

(Sent in by Rev. G. W. Keyl, in Perry Co., Mo.)

Dr. Luther, this chosen instrument of God, through whom the reformation of the church, which seemed impossible to human eyes, finally came about, and through which so many thousands of Christians were rescued from the darkness of the soul-corrupting teachings of men and brought to the light of the divine Word, this great reformer, after whose name the orthodox church has now been called for three hundred years, whose whole life is a loud testimony that the hand of the Lord was with him, who even after his death is still alive because of the great deeds that God did through him and whose fruit he has preserved until our time, who even now still speaks to us in his numerous writings - he certainly deserves, above a thousand others, that he never be forgotten and that his name remain forever.

Since many who call themselves Lutheran unfortunately do not know much more about Luther's life than individual stories, or know it only from such descriptions, in which often the most important things are concealed, distorted and made suspicious, so that Luther appears completely different from what he really was, a short but true account of the life of the great man of God, Dr. Luther, shall be given to the readers of this Lutheran journal. It is largely taken from the biography of the same Mathesius, which is to be regarded as one of the most reliable, because the author of it was not only an obviously truth-loving, faithful man, but also stood for 17 years in close acquaintance with our Luther.

Luther was born in Eisleben on November 10, 1483, and on the following day, the day of the commemoration of Bishop Martinus, he received Holy Baptism and the name Martin. He was baptized and given the name Martin. His parents were poor*) but God-fearing people from the peasantry, who later, however, through mining under God's blessing, became increasingly wealthy.

The mother, he says, carried her wood on her back, so that she raised us children. They let themselves get blood sour." They became more pious and had a high regard for pious preachers and schoolteachers. Their little son, Martin, was still very small when they sent him to school, or rather had him carried, in Mansfeld, where they had moved. He soon learned the holy ten commandments, the three articles of faith, the Lord's Prayer and Christian songs. In his fourteenth year, his father sent him to Magdeburg and in the following year to Eisenach to attend school, where he had to earn a meager living by singing in front of the doors, until a pious woman named Cotta, who had grown fond of little Luther because of his devout singing, took him to her table in the latter place. Through the gifts given to him by God, as well as through his diligence, he distinguished himself before all his fellow students, so that he was able to enter the University of Erfurt in his eighteenth year. Here he studied philosophy (worldly wisdom) at first with great seriousness and then also law (law) for a while, always keeping to his motto: "Diligently prayed is over half studied. When he once looked through the books in the library and found a Bible among them, he was very surprised that there was much more in it than the usual texts that were read in the churches, and when he came to the story of Hannah and her son Samuel (1 Sam. C. 1 to 3.), he read it hastily and with heartfelt pleasure and now wished that God would give him such a book one day.

After he had studied so diligently that he was allowed to begin lecturing himself, his life suddenly took a different turn toward the end of 1505. When he returned from a vacation visit to his parents, he was surprised by a thunderstorm near Erfurt, lightning struck next to him and he himself fell to the ground, stunned; another report also says that the lightning struck his friend Alexius at his side. All this filled Luthern at that time with great fear of God's wrath and the Last Judgment, and in his fear he immediately took the forced vow to become a monk in order to attain eternal bliss with monastic holiness; thus, by no means from

Laziness and clumsiness or for the sake of good days. But Luther made this vow without the knowledge and will of his father, who said the strange words to him: "God grant that it may not be a fraud, nor a devilish specter! - And have you not heard that parents are to be obeyed?" Such words of his father were in his mind during the whole fifteen years of his monastic life and forced many a sigh from him; only after this time he could write to his father: "God, whose mercy is without number and whose wisdom is without end, has created from such error and sins much greater goods for all miracles. But God has willed (as I now see) that I should learn the wisdom of the high schools and the holiness of the monasteries from my own certain experience, that is, from many sins and ungodly deeds, so that the ungodly people would not have to flaunt against me, their future adversary, as the one who suppressed unknown things."

In the Augustinian monastery at Erfurt, Luther studied the Bible with the greatest diligence (which he found here on a chain) and also the writings of the Church Fathers, especially Augustine. At the same time, he strictly observed all the rules of his order and led such a strict life that he was later allowed to openly confess: "If ever a monk had come to heaven through monasticism, I also wanted to have come in; for I would have martyred myself to death (where it would have lasted long) with watching, praying, reading and other work. With all this, however, that he anxiously sought to become holy, he nevertheless felt great fear because of his sinfulness, sought in vain for peace of heart, and had many sorrows. Every evil thought that stirred in him - as he himself tells in the Commentary to the Epistle to the Galatians - he wanted to fight down by force; fasting *) and praying, under the heaviest mortifications

He was, however, - Melancthon tells about him in the *Vita Lutheri* - by nature of little eating and drinking. I have seen that at times he ate or drank nothing in four whole days, when he was already healthy. I have also seen that he was satisfied daily with only a little bread and a herring, and that at times for many days." This is news for those who are still so impudent as to present Luther to the people as a silencer, in order to keep them from reading his precious spiritual drudgery. Well, it is true,

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he would sometimes struggle for several days, shutting himself up in a cell; but in vain! - The temptations returned with ever new strength. However, God's consolations sometimes refreshed his soul. Thus his confessor once said to him: "It is not enough that you believe in general that God forgives sins, for the devils also believe that; but you must believe that they are forgiven you, you, you." Thus Luther, as he later often praised, was abundantly comforted and brought closer to the understanding of the words of St. Paul, Rom. 3, 23-26, that man becomes righteous without merit through faith alone. The then Provincial or Vicar General of the Augustinian Order in Germany, Johann von Staupitz, was also helpful to Luther in this realization. Staupitz proved himself to be a father to him; he once answered Luther, who complained to him about his temptations: "Do you want to be only a painted sinner and have only a painted savior?

In his 24th year (in 1507) Luther was ordained or consecrated to the priesthood by the suffragan bishop, and the words were called to him: "Take the power to sacrifice (the body and blood of Christ) for the living and the dead. Therefore, Luther later wrote of it, "That the earth did not swallow us both was unjust (humanly speaking) and all too great God's patience." However, despite all the antichristic additions, Luther also later recognized his ordination as valid. He said mass for the first time then, as he did for quite a number of years thereafter; however, he declared such mass-keeping to be the greatest sin of his life, in that he had thereby so often denied and profaned the one perfect sacrifice of Jesus Christ.

In the following year, 1508, on the recommendation of his above-mentioned superior, Dr. Staupitz, he was appointed professor of philosophy at the (1502) newly founded University of Wittenberg. But already in the following year (1509) he was allowed to exchange his philosophical teaching post with the theological one (he became Baccalaureus of divinity with the special provision "*ad biblia*" for the interpretation of the Bible). He therefore made such a name for himself not only through his sermons, but also through his lectures, in which he now always based only on the Holy Scriptures. The university rector of that time, the famous Mellerstadt, said of him: "This monk will mislead all doctors and bring up a new doctrine and reform the whole Roman church, because he rests on the writings of the prophets and apostles and stands on the word of Jesus Christ.

He was no less in great esteem among his brothers, the Augustinian monks.

that Luther, with his excellent moderation and self-denial, was not a sour-faced saint or rather a hypocrite. When he fasted, he anointed his head Matth. 6, 16-18

That is why they sent him to Rome in 1510 to settle disputes that had arisen between them, which he did to the satisfaction of both parties. He himself confessed how much he was still devoted to papal superstition at that time; he says: "I was also such a mad saint in Rome; I walked through all the churches and chasms (burials of the martyrs), believing everything that was lied and forged there." Everything he saw and heard there was of great use to him later, when he testified against the Roman atrocities, so that he often said afterwards that he did not want to take 1000 g \ddot{u} lden for not having seen Rome. But the journey to Rome was also important to him in another respect. Already on the way, the words of the Scriptures: "The righteous will live by his faith," were very heavy on his mind, without him being able to interpret them clearly at that time. He had arrived in Rome willing to do everything that the church would recommend for the redemption of his sins. As he climbed on his bare knees the so-called Pilate's Staircase, which was supposed to have come from the judgment house in Jerusalem to Rome, to receive the papal indulgence, it sounded in his heart like a voice of thunder: "The righteous lives by his faith. (Rom. 1, 17.) This took away all the comfort he was seeking in his works and exercises here, but the comforting meaning of those words still remained hidden from his eyes.

After his return (1511), Luther became Doctor of the Holy Scriptures (Doctor biblicus) at Staupitzen's urgent request, despite his reluctance. Since such a promotion was connected with costly festivities, the Elector himself provided the money for it. Staupitz urged Luthern to accept this honor with the words: "God the Lord now needs young, sprightly doctors, for he has great things in store in heaven and on earth. This was by no means a mere formality, for Luther received through his doctorate the calling to teach the doctrine of the Holy Scriptures against all challenges. Luther's doctorate gave him the vocation to defend the teachings of the Holy Scriptures against all challenges. "I have," he wrote himself, "had to swear and vow to my most beloved Holy Scripture. Scripture and vow to preach and teach it faithfully and truthfully." He remembered and took comfort in this public command and your oath in many great battles.

Since he also became a preacher in Wittenberg in the following year 1512, he took up the Holy Scriptures with even greater seriousness than ever before. In order to become more and more confident in his understanding of the Scriptures, he diligently studied the Hebrew language, in which the Old Testament was originally written, as well as the Greek language, in which the New Testament was written. His public lectures testified to his increasing knowledge of the Scriptures. His public lectures, especially on the Epistles of St. Paul, and his sermons testify to his increasing knowledge of the Holy Scriptures,

He also wrote many letters of consolation to all kinds of people from the spiritual and secular classes who asked him for advice because of their anxious consciences. At the same time, he wrote many comforting letters to all kinds of people from the spiritual and secular classes who asked him for advice because of their troubled conscience. In all this, his main intention was always to show that man is not justified and saved by any of his works, but only by faith in Jesus Christ.

In addition to this and other work, under which he almost succumbed, there was also in 1516 the visitation of the forty Augustinian monasteries in Meissen and Thuringia, which Staupitz entrusted to him during his absence. As difficult as this was, Luther carried out his mission with great fidelity, establishing schools on this occasion and exhorting the friars to read the Bible diligently and to live holy, peaceful and chaste lives. But this business of supervising the monasteries had the special benefit for Luther that he could observe with his own eyes and get to know thoroughly the great corruption prevailing here. Thus God prepared him more and more for the work that was soon to begin, namely the great work of a general reformation of the church.

(To be continued.)

A heart-to-heart talk of Jerome *) with the Christ Child.

Taken from Valerius Herberger's Evangelical Heart Postilla.)

The Empress Helena built the little manger of Christ in Bethlehem very magnificently. Jerome lived not far from there in his old age. When he received a vocation here to hold a high episcopal office elsewhere, he answered: "They will not take me away from the little manger of Christ; there is nowhere better for me. In the very place where God has given me his Son from heaven, I will send my soul up to heaven.

Shortly before his end he writes: "As often as I look at this place, my heart has a sweet conversation with the infant JEsu. I say: Oh, Lord Jesus, how you tremble; how hard you lie for the sake of my blessedness; how shall I ever repay you? - Then it seems to me that the child answers me: I desire nothing, dear Hieronymme, but that you sing: Glory to God in the highest! Let it be only dear to you, I want to become much more meager in the oil garden and at the holy cross. Cross. - I say further: Dear little Jesus, I have to give you something: I want to give you all my money. - The child answers: If heaven and earth are mine before, I need it.

The church father Jerome was a native of Stridon in Dalmatia, and died in Bethlehem in 420.

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I will accept it as if it had happened to me myself. I continue: "Dear little child of Jesus, I will gladly do it; but I must also give you something for your person, or I will die of sorrow. - The child answers: "Dear Hieronymme, since you are so precious, I will tell you what you should give me: Give me your sin, your evil conscience, and your condemnation. I say: What will you do with it? - The infant Jesus says: I will take it on my shoulders; this shall be my dominion and glorious deed, as Isaiah spoke before times, that I will bear your sin and carry it away (Isa. 9, 6. 53, 4-12). - Then I begin, says Jerome, to weep bitterly, and say: "Little child, dear little child, how you have touched my heart! I thought you wanted to have

something good, so you want to have everything that is evil with me. Take away what is mine; give me what is yours; so I am free from sin and assured of eternal life."

O, blessed is he who on the last Christmas held such a conversation with the gracious Christ Child! - If not, go to the manger even today, even in this hour; even if the feast has passed, the infant Jesus still lies for you in the manger, still smiles kindly and blissfully at you, and beckons you to hold such a sweet conversation with him even at this moment. Luther speaks sweetly about Isaiah 9:6: "The child is born to us, and remains a child to us; therefore a son is given to us, and remains a son to us; he is no different than he was from the beginning of his birth. - He does not show himself to us as one before whom one should tremble because of his sad seriousness or because of his frightening majesty; but he shows himself to us as little children as a little child, and plays with us for eternity in his childhood. - Every year this song is repeated: "Unto us a child is born, unto us a son is given," and we will sing this from eternity to eternity, and in the life to come we will marvel and rejoice completely in this inestimable joy, that the Son of God is our child and the Son who has been given to us." Therefore, reader redeemed by Christ, take hold of it in time, so that you will not have to be deprived of the Christ-child for all eternity, but will be able to enjoy it in unspeakable bliss!

The wrong and right trust in God.

(Taken from the Explanation of the Gospel of John by Johann Brentius, the famous theologian from Württemberg and friend of Luther).

Now you see what the true will of God is, namely, not to destroy, not to condemn, but to grant eternal life.

through the Son. (Joh. 6,39.) Therefore, if he corrupts, if he condemns, do not despair, but turn to Christ, in whom you will know for certain that when God corrupts, it is for salvation, not for destruction. And this is the only consolation of the afflicted, that in the law they recognize the gospel, that is, in misfortune happiness, in the curse blessing, in sins righteousness, in death life, through Christ our Lord. For no one can stand in the cross and in adversity unless he trusts in Christ, and no one can trust in God except through Christ.

There are people who say they trust in God; and their opinion is good, but with ignorance. For if you ask them why they trust in God, they answer, "Because he has never forsaken me." But, my friend, if you trust in God for this cause alone, what will you do when he forsakes you, just as he forsook his Son on the cross? when he cries, "My God, why hast thou forsaken me?" What will you do then? Where will your trust remain?

"Yes," you say, "I trust in him because I hear God is merciful." But what will you do when God declares himself to be an adversary, an ungracious and unmerciful judge, as he is wont to be in judgment?

Therefore, lest we be put to shame with our trust, we must learn to trust in God, not because we have never been forsaken by him (for in that way, once we are forsaken, we will have no trust); nor because we falsely imagine that God is merciful (for in that way we will cease to trust when God stands against us like a terrible judge); but we must learn to trust in God: Through Jesus Christ, through the gospel, by which it is reliably known that God does not leave in the midst of abandonment, is a merciful Father in the midst of judgment, offers life in death, heaven in hell. If anyone knows this through faith in Christ, he will be saved and raised on the last day.

Why does Luther's Catechism say, "I believe a holy Christian Church?"

Mr. Oertel claims in his "Wahrheitsfreund" of Dec. 12, 1844, that the blessed Luther falsified the Apostolic Glanbenbekenntnis, in that it says in our catechism: "I believe in a holy Christian church," while in the Latin text it says: "*Catholicam ecclesiam*" i.e. general church. Luther - so Mr. O. writes - made this change, because he was well aware that he was not in the true church.

Hereupon serve Mr. O. the following for his better instruction. Luther preferred to write "Christian" for "general upper Catholic," firstly because the latter word means the same and is more understandable for the common man, who otherwise could easily get the idea that the Lutherans believe that the Roman Papist sect, which adorns itself with the beautiful title "Catholic," is the Church of Christ. Secondly, it was not Luther who first introduced the word "Christian" into the German apostolic symbolum and translated the word "*catholica*" with it; this had happened long before him.

Perhaps it is not uninteresting for our readers to read the Apostles' Creed in the form in which we find it almost a hundred years before Luther. It reads as follows:

"These are the XII pieces of Christian property.

The first. I believe in god father almechtigen sch'öpfer heels vnb erden.

The other. In Jesus Christ his only begotten sun our Lord

The third ber is received from the Holy Ghost born before Maria ber junkfrawen

That fourb gelittn vnber poncio pilato creuczigt died vnb buried was

The fnnft he came off to the light

The sixth On the third day he first heard from the poets

That He sibend for vff gen den heben siezt zu der rechte Hand god vater des almechti- genn dannan he is künftig ze richten die lebendigen vnb bie dotten

I believe that the Holy Spirit respects the Holy Christian Churches

The new and fellowship of the saints The witnessing of the remission of sins The last rite of the body The twelfth and the eternal life. The above is taken from an old manuscript from 1448.*)

What Mr. Oertel further says about Luther's alleged changes in the Apostolic Symbolum, namely that he translated "*oommunio*" with "congregation" in "irresponsible audacity", is too miserable to be worth answering.

Ecclesiastical message.

Among the preachers belonging to the Lutheran Synod of Ohio, it has been the custom to use the words, "Christ saith, Take and" 2c... Among preachers belonging to the Lutheran Synod of Ohio, it has been customary, when administering Holy Communion, to use the words: "Christ saith, Receive and" 2c.. A petition has now been submitted to the said Synod for the abolition of this formula of distribution, signed by Dr. W. Sihler, A. Ernst, I. G. Bürger and F. M. Forschner.

*) We have borrowed it from "Kapps Beiträgen" 2c. of 1755. Here the document is cited as follows: L18. no. 14 in 8vo. written in 1448 at the end of the I.ueiäsius called.

The petitioners support their desire to see that formula abolished with four reasons. First, they show that it is a disturbing, human addition, since at Holy Communion the minister of the church does not narrate but stands in the place of Christ (2 Cor. 5:20). First, they point out that it is a disturbing, human addition, since at Holy Communion the minister of the church does not narrate, but stands in the place of Christ (2 Cor. 5:20). Secondly, they point out that this formula is obscure and ambiguous, if one considers how one came to choose just this formula. This happened only in recent times, when Lutherans and Reformed sought to unite outwardly; for this purpose, they found this form quite suitable, because when the preacher says: "Christ says: this is my body," 2c. it is up to both parts how they want to interpret the words. (Therefore the chief priests of the Jews said to Pilato: "Do not write: King of the Jews; but that he said: I am king of the Jews." - This formula, therefore, even the enemies of Christ were willing to put up with. Therefore, even the unbelieving rationalists, i.e. the rationalists, do not refuse to celebrate the Holy Communion with the same words as the Jews. Therefore, even the unbelieving rationalists, i.e., the rationalists, do not refuse to administer Holy Communion with the same words as the Protestants).

The third reason given by the petitioners for the abolition of this formula is that it has always been a characteristic of the Reformed church and has now also become a shiboleth (word of recognition, cf. Book of Judges 12:6) of the unrighteous. If it is now the duty of every orthodox congregation at all times not to accept anything by which it could invite suspicion upon itself as if it approved the false teachings of unbelieving communities, then, fourthly, the Lutheran congregations in North America have a particular need to be careful in this regard, since they are swarmed here by so innumerable sects. Every Lutheran who hates all duplicity and is faithful to the truth and to his church will heartily wish that the just request of the aforementioned may be granted. The unconceited say that their formula of presentation is genuinely biblical, but that the Lutherans add something when they say: "This is the true body" 2c.; but as easily as a simple-minded person can be deceived by this, so unfounded is this assertion. First of all, the Lord did not say at the time of the dispensation: "Christ says: this is" 2c. And if the unlearned accuse us of adding something by confessing that what Christ says is true, they betray a meaning that must frighten a Christian heart. What do you call adding (Rev. 22:18), when we give glory to our Savior, the Almighty and the True One? when we say, Lord Jesus, "This is my body," and therefore we also believe that it is really your body? - Oh, that one would realize what one is doing when one tries to persuade one's poor hearers

that those who confess that what the Son of God says is true should add to it! Who can be a Christian, who can love his Savior, who has not
I would want all people to add to every word of Christ with all their heart: This is true!

Strange conversion of a scoffer, when he wanted to receive the holy courses for a joke. This is the first time that he has received it.

Genesius, a comedian in Rome, once sought to gain the favor of Emperor Diocletian (who died in 313 A.D.) by making the faith of the hated Christians an object of laughter in the public plays he directed. In order to be able to put more lively performances on the stage, he often visited the meetings of the Christians, where he paid close attention to their customs. Once, during the performance of a comedy, he was also supposed to imitate the baptism of Christians and play the role of a person who demanded this sacrament on his deathbed. But what happened? At the moment when the disguised presbyter (preacher) approached him to perform the sacred act in mockery of him, suddenly that apostolic word appeared before his soul, which he had heard shortly before in a Christian house of prayer: "One Lord, One Faith, One Baptism, One God and Father of us all." (Ephes. 4, 5. 6.) With divine power this testimony penetrated his heart, he could not resist, immediately decided to become a Christian, and now confessed this aloud before the assembly present. The emperor, who was also present, was highly amused at this, still thinking that Genesius was playing his role with deceptive liveliness. But when he finally saw that Genesius was serious about becoming a Christian, confessing aloud his remorse for having mocked the holy Christian religion and its mysteries, the emperor became as angry as he was dismayed. He gave orders to flog the confessor on the spot, and since he remained steadfast, to torture him most cruelly, to roll him back and forth naked over iron spikes and to roast him with torches. But no pain was able to make Genesius, whom God's hand had touched, waver in his resolve. So finally his head was cut off.

The Savior a little child - great comfort!

A great sinner once wanted to lose all comfort. When she thought of the last day, she said: My sins are more than the sand of the sea, how will I stand? When she thought of paradise, she said in her heart, "You do not belong there, for outside are the dogs. Rev 22:15 When she thought of the suffering of Christ, the heavy thoughts came: "Yes, you have wantonly deprived yourself of this; you have trampled underfoot the blood of the Lord Christ. In such desolation, this sinner once walked by Christ's side.

When she heard here from the Lord Jesus that he had also been a little child, she immediately grasped the comforting thought: "Little children cannot keep their anger; so, my Lord Jesus, let your righteous anger also fall against me, a poor sinner, and show yourself to me, what you would be, as a little child. The little children let themselves be denied everything; ah, you dear, pious, sweet, righteous little child JEsu, let the forgiveness of my sins also be denied to you, so that I may be blessed. - Then her heart was satisfied.

Best time to repent.

M. Eleazar used to say: Repent at least one day before your death. But when his disciples once asked him how one could make such a time, since the hour of death was so uncertain? he answered them: "For this very reason one should convert today, lest perhaps tomorrow one die in his sins and be eternally lost. For as he that goeth by ship, and before that hath not provided himself with food and other necessities of life upon land, cannot afterward obtain them upon the water; so is it with him that repenteth not in this life.

Song at the crib.

Away world! Here is my jewelry, my gold; Away! Here is my pleasure;
Here I am what the heart desired,

Therefore I leave everything... Yes, little child, dear little child, You shall be my all and everything. As often as I laugh, I laugh to you, My tears flow to you, You are already my heaven here, You satisfy my heart's longing.

My salvation, my Lord and God you are, Bringing my spirit to its rest! Therefore my heart beats, therefore my blood flows With thanksgiving, and praise, and praise to you, Father, for the highest good, Which you gave me from above.

Come soon, my Father, fetch me, and I will praise you forever.

Judgment on a godless book.

Kästner, who made himself so famous through his Siungedichte (he died in 1800 as a professor of natural science in Göttingen), was once asked in a society by the well-known jurist Böhmer: What he thought of Voltaire's Pucelle.

Kästner remained silent, immediately grabbed a sheet of card and wrote the following on it:

To the legions in hell

Las Belzebub Voltaire's Pucelle, And every devil was all ears. "You do not flatter a son of Adam," said Lucifer from the Throne of Flame, "He only wrote and I tell him."

Which he then presented to Böhmer'n.

Printed by Weber and Olshausen.

Life story of Dr. Luther.

(Continued.)

Around this time (1516), the indulgence merchant Tezel (a native of Leipzig) also came to the vicinity of Wittenberg. The then Pope Leo the Tenth, because he needed a lot of money for the construction of the magnificent St. Peter's Church in Rome, had announced a general indulgence and especially entrusted the Elector Albrecht of Mainz, who was also an archbishop, to have this indulgence preached in Germany, for which business he chose Tezel. This was an insolent man who had already been drowned in a sack by Emperor Maximilian at Inspruck for adultery. The more insolent he was, however, the more suitable he seemed to the aforementioned archbishop as a preacher of indulgences. He fulfilled his mission with the greatest zeal, erected a crown of indulgences with the coat of arms of the pope wherever he went, and explained to the people that it had as much power as the cross of Christ; it would redeem even the greatest sin, even those that one was still willing to commit; as soon as the money rang in the box, the soul would ascend from the mouth to heaven. According to his estimate, sorcery cost 2, polygamy 6, murder 8, theft from the church and perjury 9.

Luther was horrified to learn the terrible consequences of such preaching in the confessional. The number of his confessors decreased more and more, and those who still came to him invoked the indulgence they had received and did not want to know anything about any other penance. Luther now began, as he himself says, to preach carefully about it; one could certainly do better things that would be more certain than redeeming indulgences. At that time, he did not challenge the indulgences themselves, but only the exaggerated promotion of them, and had nothing else in mind than to save the reputation of the pope, which he still held high. He thought that all this was happening against the will of the pope, who was only seeking the salvation of souls. Tezel and his followers immediately proclaimed Luther an arch-heretic. This urged Luther to elaborate five and ninety sentences against the abuses of indulgences, which he issued on the 31st of December.

October 1517 to the castle church at Wittenberg, with the request to near and far that everyone who wanted to or was able to, should raise his objections orally or in writing. The first of these sentences was: Since our Lord and Master Jesus Christ says: Repent, he wants the whole life of his believers on earth to be a constant and unceasing repentance. (See "Lutherans" No. 5. Page 4.)

Luther himself had no idea what an important step he had taken with the publication of these sentences and that they would be the beginning of a reformation of the church. He had not yet attacked papal indulgences themselves, but only the grossest abuses of indulgences and thereby submitted to the judgment of the church. Without Luther knowing it at the time, however, he had already attacked the heart of the papacy by claiming that man "becomes partaker of all the goods of Christ and the church from God's gift even without letters of indulgence," that therefore faith alone makes one just and blessed before God. This was the doctrine for which many thousands of anguished and doubt-stricken hearts had long since sighed. Hence it came about that Luther's sentences passed through the whole of Germany in a fortnight, and after four to six weeks were eagerly read throughout Europe; indeed, after four years a traveler in Jerusalem bought them.

At first the pope had despised the whole affair and thought that the controversy which had been stirred up by it would soon subside of its own accord; but when he saw that it was giving rise to increasingly dangerous movements for his reputation, he had Luther cited in July 1518 to turn himself in personally in Rome within sixty days. However, the Elector Frederick the Wise of Saxony arranged for Luther to be interrogated in Germany, namely in Augsburg, where the Imperial Diet had just been held, by Cardinal Cajetan, who ordered him to remain silent in the name of the Church. Among other things, Luther wrote about this interrogation: "When I heard the name of the church, I was frightened and offered to retreat, I also told the Cardinal that I wanted to remain silent from now on, but he also ordered my opponents to stop shouting.

But he not only refused me this, but also threatened me that if I did not recant, he would condemn everything I had taught. Now I had already taught the catechism, that many people had improved, so I knew well that I could not suffer that he should be condemned, because I wanted to deny Christ. So I was forced to try and expect the utmost hardship. Since Luther's friends feared evil attacks from the Cardinal, they advised him to leave Augsburg quietly after the Cardinal had declared: "I do not like to argue with this beast anymore, because he has deep eyes and strange thoughts run through his head. Luther therefore accepted the advice of his friends, left Augsburg by night, and arrived safely back in Wittenberg

on October 31. Although the Cardinal (full of anger over his vain attempt to persuade Luther to recant) wrote to the Elector that he should at least drive Luther out of Saxony, others advised the Elector to do the opposite. In particular, the excellent bishop of Würzburg wrote to him: "Your love should not let the pious Dr. Martin leave, for it would do him an injustice. Yes, even the Emperor Maximilian told the Elector: He should preserve the monk diligently, it might happen that one would need him. As firm and unshakable in the confession of the recognized truth Luther showed himself in these negotiations, one must not think, however, that he was animated by a carnal courage; he still trembled at the thought of opposing "the holy Roman church"; he could not let himself be deprived of only one thing, to persevere in what he had clearly and irrefutably recognized from God's word under great difficult struggles. He therefore wrote: "Who was I, wretched and despised brother, more like a corpse than a man, who should set himself against the pope's majesty, for which not only the kings of the earth and the whole face of the earth, but also heaven and hell, that I should speak thus, were horrified and had to judge only by his beckoning! What my heart has endured and suffered this first year and the next, and in what kind of humility, which is not false, but

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I wanted to say despair, I was hovering there, oh, the secure spirits know little of it, who afterwards attacked the Pope's majesty with great pride and presumption". *) —

When the pope saw that he could not dampen Dr. Luther's steadfast confession by force, he tried an amicable way and sent the Elector a consecrated golden rose through the Lord of Miltitz as a testimony to his benevolence in 1519, but the recipient only mocked and joked with it. This papal emissary did not dare to carry out his order to bring Luther to Rome, as he himself confessed to him, with 5000 armed men; "for - he said to him - I have learned so much on my journey, where one stands on the pope's side, then probably three others stand on your side against the pope." This Herr v. Miltitz kindly told Luther in a conversation he had with him in Altenburg that he wanted to help bring about peace, and promised to persuade the pope to do so as well. Dr. Luther gladly agreed to such a request, as far as he could do it with a clear conscience and without harming the truth. The envoy also summoned the insolent screamer Tezel before him, ordered him to stop with his indulgences, and frightened him so much that he soon died. No one had taken care of the wretched man, who had now seen himself abandoned by God and man, than Luther, who addressed a letter of consolation to him and preached the grace of Christ to him as well.

If human wisdom had been able to endure what God had decided to carry out through Luther, Miltitz would undoubtedly have been the man to do it. Luther himself is said to have said that if Miltitz's advice had been given at the beginning, the matter could have been resolved; but that it had run into such a fuss, only the Bishop of Mainz was to blame, whom his wisdom and cunning had deceived, with which he intended to dampen Luther's teaching and to keep the proceeds from the indulgences without interruption. Luther, however, did not enter the battle because he had recognized the antichrist nature of the Roman papacy. In a letter that he sent to the pope after the negotiations with Miltitz, he wrote: "I testify before God and all creatures that I have never been willing, nor am I today, that I would have seriously intended to attack the Roman church and His Holiness' authority in any way or to break off anything with any trick. Yes, I freely confess that

*) Would to God that many a Bramarbas, who here in the free country has a big mouth against the pope and thereby scolds Luther a miserable priest and prince's servant, would remember this. If Luther had not first attacked and overcome by God's word "with great trembling and fear of conscience," as he himself confesses, then perhaps many such loudmouthed hero would still be kissing the slippers of the pope with a completely different fear, namely with cowardly trembling.

(Editor's note.)

that nothing, neither in heaven nor on earth, may be preferred to it, but only Jesus Christ the Lord over all. So it was Christ alone with his pure gospel that Luther did not want to be taken away from him; because he saw this threatened by the preaching of indulgences, he stood up. In this struggle, however, Luther first became acquainted with the papacy and therefore only openly fought against it when it became obvious to him that the gospel of Christ could not exist with it and that the pope was the greatest enemy of Christ. Here we see that the Lutheran Reformation was not a work begun and carried out according to a human plan and counsel, but a work of God, which even the enemies had to promote by their resistance and their false wisdom.

Very important for Luther's preparation for ever greater battles was also the following, which happened in 1519. After he had read the Scriptures with great diligence for seven years, so that he knew almost everything by heart and therefore had a great desire to understand the epistle of St. Paul to the Romans correctly, only one word prevented him from doing so, namely this: the righteousness of God, of which Paul says (Rom. 1, 17.) that it is revealed in the gospel. Until then, he understood this righteousness as the one according to which God punishes all sinners and the unrighteous. That God reveals this righteousness not only in the law, but also in the gospel, and thus increases the horror of the law and deprives sinners of all comfort, often horrified Dr. Luther in his erring conscience. But when he nevertheless continued to think about this saying day and night, he finally recognized through the words: "the righteous lives by faith," by God's grace, that the righteousness of God revealed in the Gospel is no other than that which is valid before God and which consists in God justifying us by grace and mercy through faith or forgiving sin. He himself writes about this: "Here I immediately felt that I was whole and newly born and had now found a wide open door to enter paradise itself; the dear holy scriptures also now looked at me much differently than had happened before. - I began to esteem the Word, God's righteousness, as my dearest and most comforting word, and the same place in St. Paulo was in truth the right gate of paradise for me. *)

*) From this we see how wrongly Luther has usually been understood in recent times. He is now usually portrayed as a man who possessed excellent natural courage and who, recognizing the abuses and superstitions of the papal church, unhesitatingly attacked the pope, bishops, priests, mouche 2c. He had therefore attacked the pope, the bishops, the priests, and the mouche in biting writings, carried away the people by the fire of his eloquence, won over even the great men of the earth by his heroic appearance, and thus won a glorious victory over gross superstition for all time, breaking the way for those who are now returning to the old ways.

The famous Leipzig disputation is one of the remarkable events of this year of Luther's life (1519). The papist-minded Duke George of Saxony, alarmed by the outrageous teachings that were now emanating from Wittenberg, arranged for Dr. Eck, a zealous papist professor at the University of Ingolstadt, to publicly discuss the disputes that had broken out with Luther and Carlstadt, then a professor in Wittenberg. For such a disputation, Eck had issued sentences that were opposed to Luther's sentences on indulgences. Luther was therefore forced to appear. The most important thing here was that on this occasion Luther was called upon for the first time to state before all the world that the pope was not the head of the church according to divine right. This assertion, of whose truth Luther was already rock-solidly convinced at that time, drew him deeper and deeper into the battle, which he was to fight through according to God's counsel.

In the first half of 1520, Dr. Luther wrote, among other things, the important book "Von der christlichen Freiheit" (On Christian Freedom), which he sent to the pope and in which he proved, in particular, that Christian freedom has its basis in Holy Baptism, in that every baptized person has sworn obedience to the Triune God alone in all things pertaining to God, and that a baptized member of Christ therefore owes no obedience to any human order that strives against the clear Word of God, and if he does so, he thereby loses his share in the Kingdom of Heaven.

(To be continued.)

Contributions

for the defense of the Christian religion against the most common objections of the scoffers and blasphemers of our days.

(Continued.)

In our day, there are scoffers who, when they write against Christianity, show themselves to be so mean and insolent that even the most unbelieving, who still hold to respectability, decency and morality, are ashamed to be placed in the same row with them. Our time, however, has sunk so low morally as a result of unbelief that even those who, among the more upstanding opponents of Christianity

pagan teachings as the true enlightenment of the people. Hence, unfortunately, it has come about that even the most insolent unbelievers have almost always praised Luther until now. A Lutheran reads their praises with shame; for praise from the mouths of those who blaspheme the Most High is the greatest desecration that our dear Luther can still experience in his grave. God grant that the present presentation of Luther in his true inner and outer form may make it ever clearer to the scoffers that Luther did not precede them on their cursed path, but was a humble, faithful Christian. Yes, always out, you scoffers! Only exclude, as shamefully as you can, our Luther from your unclean guild! Make it as bad as you can. Nothing will better cleanse Luther from the stain of shame that the praise has attached to him, which the enemies of God and Christ have so often given him against his and our thanks. [Editor's note.]

The first part of the article is devoted to the development of a new form of the word. If in our contributions directed against such scoffers no. 5 "of the Lutheran", we in no way intended to disparage them in such a way that we wanted to place them at the side of such miserable screamers; we rather wanted to show: if astute philosophers cannot investigate and give anything certain about the most important matters of mankind by means of mere reason, who would then seek the truth in the Gallimathias, that is, in the nonsense, in the thought-sweepings of the newer blasphemers?

We go further. The first weapon which such writers use against Christianity is, as we have shown, the pretense that it is reasonable. A second is that they try to prove how pernicious Christianity has always been.

If the enemies of true Christianity want to deal a death blow to it, they begin by assuring their readers how learned they are. Then they go into the history of prehistory and tell cruel stories of the Spanish Inquisition, of dark dungeons where mice and rats lived, of funeral pyres, torture chambers, of wheel and gallows, of thieves, robbers and murderers, of poison, daggers and the like, terrible means of murder, of secret atrocities perpetrated by shameful priests, of trials of herdsmen, devil's conspiracies 2c. 2c. If these writers believe that they have made such an impact on their readers through their descriptions that all their hairs stand on end, then they think that the favorable moment has come when they can now survey their readers: Is Christianity not the most terrible of the horrors of mankind? They hope that every reader will now be won to sign the death warrant. Such writers do not fail to serve their purpose. People who would have liked to be free of the yoke of religion long ago, so that they would no longer have to fear a future judgment, read such statements of proof with enthusiasm, applaud the generous enlightener and conscience-saver, and exclaim: Yes, yes, this is the man who should have come into the world long ago, so that the earth would never have been a pit of misery; this man finally uncovers the secrets, hidden for centuries, of all Pfaffentruks and their torture of men and redeems us from God, whose inspection on earth has now bothered us long enough. Even if this great man is still misunderstood, a grateful posterity will still crown him in his beautiful image with unfading laurels and, after his soul has long since vanished, will write his name in golden letters on high honorary pillars and make him immortal.

But, dear Christians, let us ask once: What is actually the long speeches of such a scoffer short sense? What does everything he says in order to prove that Christianity is harmful and corrupt really amount to? Where does the power of his argument actually lie? - You will be able to imagine, without my saying so, that such new spreaders of light do not apply the old way of reasoning, but have also devised new rules for making conclusions themselves. They conclude, namely, as follows: Because there have been people who called themselves Christians and boasted of Christianity, yes, who even wore a black skirt, who were nevertheless evil-doers, - that is why Christianity is a clerical deception, an invention of lies for the torture of poor people.

Is this not a sweet conclusion? - If a crude man, who has never practiced thinking, consoles himself with the sins of those who call themselves Christians by drawing the conclusion that Christianity is therefore false and the threats of Scripture against sinners are null and void, no one will be greatly surprised, but what can one say when people conclude in this way who think they have the great vocation of enlightening the world and therefore making it happy with their intellectual creations?

It is self-evident that we do not use a pen for the instruction of such; whoever draws such conclusions is either incapable of seeing the force of a right conclusion, or unwilling to do so, or both at the same time. However, we now present the following to intelligent and impartial readers.

A doctrine or a church is not to be judged according to how those who profess it act, but according to how they should act according to their doctrine and according to the principles of their church, according to the well-known saying: "Abuse does not cancel right use. Who will be so foolish as to call a Free State an institution detrimental to the happiness of the people because there are godless citizens in it, who are perhaps also taken into protection by high officials of the Republic, but whose outrages are condemned by the laws of the State? Certainly no one in his right mind. It is therefore truly childish to attribute to Christianity the abominations of the Pabbacy, which has been proclaimed in Scripture as the seat of the Antichrist. The Christian would read such proofs only for amusement - because he sees from them how those who think themselves wise become fools - if one did not have to grieve over the outrageous wickedness that alone can serve up such things to the poor ignorant people for their seduction. History may tell us so many abominations of those who called themselves Christians, servants of Christ, Christian authorities, this does not in the least prove that the Scriptures and the Christian doctrine to be drawn from them alone are corrupt, since it is precisely the Scriptures which, like no other, have made all ungodly creatures evil.

Book in the world, punishes and condemns. If he who outwardly professes Christianity, or even wears the priestly garment, is a hypocrite who secretly serves sin, then he is not a believing Christian; then he belongs to the unbelievers; then he, like them, no longer believes in God's word, neither in his grace nor in his wrath; no true Christian hypocritically presents himself like an unbeliever, but all those who hypocritically present themselves like Christians have just thereby joined the ranks of the unbelievers. Even if the persons listed in the Scriptures have committed great sins, this does not cast a shadow on this book, since it also describes God's curse on such sins and the punishment God inflicted on them. Only our mockers tell the stories of fornication, into which a David 2c. fell, in a lascivious and smiling way; the Bible, however, tells such things in such a way that the reader, if he is not in a hurry and of a very naughty and lecherous mind, is awakened to abhorrence of such sins and to watchfulness over himself.

The same thing that is true of Christianity in general is also true of the various churches in Christendom. Only the most boundless ignorance can lead to the assertion that the church always does what its external members do. Then, of course, there would never have been a church that had not stained itself with all vices, for was there not a Judas even among the twelve? Woe then to our Lutheran church! - Which then would have stained itself more with rejection of the Word of God than it? For are not most of the preachers who still call themselves Lutheran, especially in our old fatherland, nationalists (Vernünftler), who secretly ridicule the faith of the church they are supposed to serve and whose bread they eat, and administer the ministry of preaching only for the sake of their bellies? But how? should our church allow itself to be burdened with what these invading spiritual robbers and murderers are doing? - Let that be far away! - No, only then can one say that the church has done what its external members do, if they have acted according to the rules of their church. Therefore, the Lutheran Church can never preach false doctrines, for the doctrine which it has laid down in its public symbols (creeds), and on which it is therefore founded, is pure and true, according to the clear word of God. Therefore, countless preachers called Lutheran may always teach falsely; they do so not as servants of our church, but as its destroyers; and if countless Lutherans live godlessly, they do not live as Lutherans, but as apostates of our church, which teaches them to live blamelessly according to God's command.

Therefore, we rightly wrote in the 7th number of our magazine that the Roman Church, but never the Lutheran Church, has been stained with the blood of heretics,

because the Roman church commands the killing of heretics as a service of God, like the Koran, while the Lutheran church condemns it as a service of the devil. For if a Lutheran authority had really once executed a heretic for the sake of his heresies - which has never been proven *)-then the Lutheran authority would have acted completely un-Lutheran, it would have done what its own church condemns. As little as the Lutheran church steals, breaks in, 2c., although there are so-called Lutherans who do so, so little would the Lutheran church have taken advantage of that heresy murder. Church would have been guilty of that heresy if entire so-called Lutheran universities had also agreed, for with us the voice of the preachers and scholars is not in and of itself the voice of the Church. But how does it speak? In the Augsburg Confession it says: "Therefore the episcopal office according to divine rights is to preach the gospel, to forgive sin, to judge doctrine, and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from Christian commonwealth, without human authority, but by God's Word alone." (Art. 28.) Furthermore, the Schmalkaldic Articles state: "Christ gave his disciples spiritual authority alone, that is, he commanded them to preach the gospel, to proclaim forgiveness of sins, to administer the sacraments, and to banish the ungodly, without bodily authority through the word." (Appendix.) In agreement with our church, Luther says: "We are not to exterminate nor exterminate the heretics and false teachers. We are to act with God's word; for it is so in this matter that he who errs today may be right tomorrow. Who knows when the word of God will stir his heart? But if he is burned or strangled in any other way, he will be fed with it, so that he will not be able to get along; and he will be caught away from the word of God, so that he must be lost who otherwise might have been saved. Then it comes to pass that the Lord says that the wheat is also plucked up when the tares are weeded out. This is an abominable thing in the sight of God and can never be justified. From this notice what furious people we have been for so long (in the papacy), who wanted to force the Turks to believe with the sword, the heretics with fire, the Jews with killing, and to root out the tares with our own power; just as if we were the people who could rule over hearts and spirits, and we wanted to make them pious and right, which only God's word must do. But we separate people from the word by murdering them, so that it cannot work on them, and so at once we bring upon ourselves two murders, as much as is in us, namely, that we murder the body and the soul eternally at the same time, saying

*) A scribe in St. Louis wants to prove it, but simple-mindedly enough he admits it himself, that the man with whom he wants to prove it, also accused of sorcery, was not executed, but only once found as a corpse with a deadly wound in his dungeon!!! After that, we have done God a service and want to have earned something special in heaven. Therefore, this saying, "Let them both grow together," (Matt. 13), should be fair to the heretics and murderers of men, if they do not have iron stakes. (Matth. 13.) should certainly frighten the heretics and murderers of men, if they do not have iron foreheads, even if they have real heretics before them. (Church Postilion, vom. V. x. Lxixd.)

Now, dear Lutheran reader, check what the scoffers of our days write against Christianity according to what has been said, so you have herewith enough to read a few dozen volumes of their "unclean" sheets without going astray, should you feel like doing so. You will find that these sheets are like an onion, which you can peel off as far as you like, but you will not get to the core; the quintessence of a thousand sheets is usually this: There have been hypocritical Christians, they were bad boys, so true Christianity is an evil thing!

Church News.

In No. 8 of The Lutheran, we reported that Father Wyneken in Germany had issued an appeal to our fellow believers to come to the aid of the German Lutherans in the United States of North America who had been orphaned in the church. We are pleased to be able to report from recently received letters that our fellow believers in our homeland have since been coming together ever more unanimously and lively, in order to help gather, found, build and care for the scattered and suffering Lutherans here according to the same plan and the same guiding principles and on the same basis of our symbols. In Bavaria, Pastor Löhe in Neuendettelsau near Nuremberg is taking up this cause in particular. The Hanoverians (under the leadership of Pastor Petri), Mecklenburgers, Westphalians, Swabians, and even Lowlanders have already joined the brothers in Bavaria; the association in Dresden for the same purpose is still alone at present, but it is to be expected that it will soon join the other associations mentioned. Dr. Sihler was sent here from Dresden; he is pastor in Pomeroy, Meigs Co., Ohio; he was recently followed by Candidate Schmidt. From the institution of the aforementioned Father Löhe, 7 messengers have already been sent, three of whom are preachers, Ernst at Marysville, Union Co., Ohio, Bürger, Hancock Co., Ohio, Hattstädt, Monroe, Michigan; two teachers, Baumgart in Columbus and Schuster in Pomeroy; Saupert, appointed as a traveling preacher, now still in Columbus, Ohio; Zwerner as a colporteur. - We welcome them all warmly and beseech God in the name of Jesus Christ to give them all grace to proclaim the pure doctrine of our church here with a joyful opening of their mouths and to let them find an open door for their message everywhere.

Correction.

In a local newspaper it was recently reported that Luther had wanted to have a child thrown into the water because he believed it to be possessed by the devil. As strange as this may be to some, the reporter is in a certain sense true to the truth, except that he is mistaken in thinking that Luther wanted this to happen only to one child. Luther's catechism rather shows that his intention is that the old Adam should first be drowned in each person through Holy Baptism and then through daily repentance. In this sense, we do not deny the truth of this report.

Song of a soul eager for salvation.

Only you, O Jesus, are mine,

Nothing shall separate me from you, My heart shall feast on you alone And your grace.

You are my comfort and my joy, My salvation and my justice In death as in life!

O Jesus, dearest treasure, I will love you always!

Make room for yourself in my heart;

Nor let me grieve with sins your good Spirit, Who shows me the way to the Father And teaches me to pray with faith.

O Jesu, highest good, Oh, dry my tears With your hot love's glow, Quiet my heart's longing! Since you, dear Lamb of God, gave your life for me on the cursed cross.

Oh, if I could never do this

Let it be from my mind that thou hast delivered from judgment, Who sat in misery in Satan's and death's kingdom, From God cast out all at once, And now through thee saved.

As often as I think about this, I feel sweet peace;

That you give as a free gift To the poor and the weary, Who bear your so gentle and sweet yoke In this poor life still With joy after you.

It offends and pains me exceedingly. That I have nothing more than the great army of my sins, for which you have given me a gift.

You were given by your father;

My heart remembers with joy - I will praise him always!

Oh, if only all the world knew, How much you love!

It would over good and money

Never grieve again;

She would praise your kindness very much here already in time And taste your peace.

Oh, Jesus, let me also pray for the brothers at the end!

In this your heart delights, When they as your members love each other and in unity promote your work far and wide And praise your grace.

I. M. Tassel.

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Life story of Dr. Luther.

(Continued.)

Dr. Eck had to leave with shame after the end of the Leipzig disputation, because Luther's bold stand against the papacy, far from attracting general hatred to it, rather won Luther among the high and the low, among scholars and unscholars, an ever increasing number of the most zealous followers and comrades-in-arms in the entire Christian world. Glowing with vengeance, Eck therefore hurried to Rome; here he succeeded in having the pope issue a bull (decree) on June 12, 1520, in which 41 sentences from Luther's writings were condemned, the burning of his writings was ordered, and if he did not recant within 60 days, he was condemned to be punished as a heretic with the ban, i.e., to be excluded from the community of the church. What this verdict brought about in Luther, he himself wrote in this time to a friend with the words: "I am now much more courageous, after I know for sure that the pope is obviously invented as the Antichrist and Satan's chair.

In triumph, Eck led the bull of excommunication around Germany and, especially in the imperial hereditary lands, enforced the burning of Luther's writings; in many regions, however, especially in Chursaxony, he was received with general derision. Luther now wrote the two famous writings: "On the Babylonian Captivity of the Church" and "Against the Bull of Antichrist," in which he discovered the errors of Pabstism ever more clearly and fought them more resolutely, such as the false doctrine of the seven sacraments, of transubstantiation (the transubstantiation of bread in Holy Communion), and other such things. Because Luther also saw that he was being expelled from the Roman Church by force and with suppression of the truth, he decided to show before all the world by a public act what he thought of such a ban, and on November 10, 1520, early at 9 o'clock in the morning, he solemnly burned the sent bull in front of the Elster Gate in Wittenberg, accompanied by many doctors and students, along with the entire papal canon law. Luther himself threw both into the flame with the words: "Because you have grieved the Holy One of the Lord,

then the eternal fire will deceive and consume you. In a writing that Luther then sent out, he explained to the world the cause that had moved him to take this step, and at the same time showed the ungodly sentences that papal canon law contained. In it it is said, among other things: "If the pope were so wicked that he led innumerable people to the devil with great heaps, still no one should punish him for it."

Luther knew quite well what he had dared to do and what tremendous power he had thereby aroused against himself; however, while all his friends might think of the outcome of this matter with trepidation, he himself was daily more comforted and joyful. He therefore wrote to Staupitz: "I have burned the Pope's books and bulls, at first trembling and praying, but now I am more joyful about it than about any deed of my whole life, for the same (books) are a greater plague than I ever thought." This godly courage was soon to be put to the test. For when in the following year 1521 an Imperial Diet was to be held at Worms, Luther received an imperial order to appear there, with the assurance of a safe escort there and back. When asked by his Elector if he would turn himself in, Luther replied, "Ick bin in hüthigem Gehorsam bereit . . . at the next Reichstag at Worms . . . and, with the help of the Almighty, to show myself and answer for myself in such a way that only men shall know in truth that I have hitherto done nothing of my own free, thoughtless, disorderly will and for the sake of temporal worldly honor and use, but everything that I have written and taught, according to my conscience, oath and duty, as a poor teacher of the Holy Scriptures, to the praise of God. Scripture, for the praise of God, for the salvation and blessedness of common Christendom, for the good of the entire German nation, for the eradication of dangerous abuses and superstitions, and for the salvation of the whole of Christendom from so many unending evil. Christianity from so many endless... He wrote to Spalatin that he would come to Worms, and even if he were ill, he would let himself be carried there; for if the emperor calls him, God calls him; God is in charge of the matter; he is still alive and reigning who preserved the three men in the fiery furnace, and if He does not want to preserve him, then he is the one who should be taken to Worms.

He said that it was a small matter for his life; one could not know whether his life or his death would be more beneficial for the common good or for the cause of the gospel. Here you have my advice and opinion," he continues, "give yourselves to me all things, but not that I will flee or recant. I will not flee, but I will recant much less, as my Lord Jesus strengthens me. For I can do none without danger to godliness and the salvation of many.

Friends presented Luther with the great danger he was facing and reminded him of Hussen's death by fire, but he answered them: "Even if his enemies make a fire that reaches to heaven between Wittenberg

and Worms, he still wants to appear in the name of the Lord and kick the Behemoth in his mouth between the big teeth, and confess Christ and let him rule. I do not intend to flee," he wrote to Spalatin, "nor to leave the word in danger, but to confess it even unto death, as far as Christ is gracious to me and assists me." Thus confidently and joyfully he set out on his journey, accompanied by Justus Jonas and others, and on the way preached in several places to a large audience of the people; and although Satan tried to prevent him from going on by more than one illness, although his most distinguished enemies, who feared his personal appearance, made every effort to keep him away from Worms in a frightening and flattering way, the hero of the faith remained firm in his resolve. "Christ lives - he wrote from Frankfurt - therefore we want to go into Worms, to defy all infernal gates and those who rule in the air." Still at Oppenheim, he received an anxious letter from Spalatin urging him not to come to Worms, since the enemies had already blurted out that Luther and all his followers were already condemned by the emperor. "And if there were so many devils in Worms - was his answer - as tiles on the roofs; but I wanted to go in.

Thus, on April 16, Dr. Luther entered Worms on an open carriage, dressed in his monk's habit, under the lead of the imperial herald, and more than 2000 people escorted him to his quarters, where he immediately

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several princes and other high status persons. Already the next day, in the afternoon at 4 o'clock, he was led through the densest crowd of people on the streets, who even climbed roofs to see the monk, and through houses and gardens by the Imperial Marshal, and just as he was about to enter the town hall, an old general, Georg von Frundsberg, tapped him on the shoulder with the words: "Little monk, little monk! You are now walking in a way that I and many a colonel have not done, even in our very first order of battle; if you are of the right mind and sure of your cause, then continue in God's name and be confident that God will not abandon you. The door was opened, and Luther stood before emperor and empire. In addition to the emperor on his throne, his brother, Archduke Ferdinand, 6 princes, 24 dukes, 8 margraves, 36 bishops, one papal and 5 royal envoys, and more than 200 men of high rank were present; in the anteroom and at the windows, however, there were about 5000 people.

The first question addressed to L. was whether he recognized the books, which lay one after the other on a bench, as his own, and whether he wanted to recant what he had written in them. After the titles of the books had been read to him, he answered the first question in the affirmative; with regard to the second question, however, which was so important and concerned faith and blessedness, he once again asked for time to think it over. This was granted to him, and on the following day he was again summoned to the imperial assembly, where, in answer to the question whether he wanted to defend his books in general or revoke something, he calmly and modestly, but with great Christian joy, gave an explanation of the different contents, but some main purpose of his books, the latter being the testimony from the pure word of God. "However, he continued, because I am a man and not God, I cannot help or defend my books in any other way than my Lord and Savior has done in his teaching, who said. . said, If I have spoken evil, let it be proved that it is evil. Now the Lord, knowing that he could not err, has not refused to hear testimony against his teaching, even from a lowly, vile servant, as rather I, who am earth and ashes, and can easily err, shall desire and wait if anyone will bear witness against my teaching. Therefore, by the mercy of God, I ask Your Imperial Majesty, Chur. Maj., Chur- und Fürstl. Grace, or whoever can do it, be he of high or low standing, may bear witness, prove to me with prophetic and apostolic writings that I have erred; if I am convinced of this, I will be quite willing and ready to recant all error, and be the first to throw my little books into the fire. From this I hold, appear clearly and publicly, that I have sufficiently considered and pondered the distress and danger, the essence and the discord that shall be awakened by causing my doctrine, in which I am hard and strong yesterday.

have been reminded. It is truly the greatest pleasure and joy for me to see that discord and disunity arise for the sake of God's word, because this is God's word's way, course and happiness. Therefore, it is important to consider how wonderful God is in his judgments, lest what we do to cause dissension and discord be turned into a terrible flood of insurmountable danger, out of trust in our power and wisdom, if we begin by persecuting and blaspheming the Word of God. Moreover, it is to be feared whether this most noble and gracious youth, Emperor Carl's government . . will not only gain an evil, unfortunate beginning *) but also a means and an end-for it is God who seizes the witty in their wit and cleverness and turns back the evil before they realize it. Therefore it is necessary to fear God." - Luther had spoken this and several other things in German, not shouting, but extremely modestly, but with great joy, and quite exhausted he ended after a two hour long speech. The emperor, however, neither understood the German language well, nor did he like it; therefore he now demanded that Luther repeat the speech in

Latin. "But - as he tells it himself - I was sweating so much, and was very hot because of the tumult, and that I even stood among the princes. Then Friedrich von Thun said: "If you can't do it, that's enough, Doctor. But I repeated all my words in Latin." - But now a short round answer was demanded, whether he wanted to recant or not; then Luther spoke: "Because then Emperor! Maj., Chur- und Fürstl. Grace desire a bad, simple, correct answer, then I will give one that shall have neither horns nor teeth, namely thus: unless I can prove it with testimonies of the Holy Scriptures, or with public, clear, and correct answers. (For I do not believe either the pope or the conciliar alone, since it is evident and obvious that they have often erred and contradicted themselves), and I am therefore convinced by the sayings which I have attracted and quoted, and my conscience is caught in God's word, then I cannot and will not revoke anything, because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot do otherwise, God help me. Amen." The impression that this powerful and faith-filled speech made on all those present was great, but of a very different kind. The papist-minded were angry that Luther had been allowed such great freedom to answer for himself at length. They urged the emperor not to grant Luthern the promised escort on his way back, but to put him aside without further ado as an obstinate heretic.

In 1519, after Frederick the Wise had rejected the imperial crown, the young King of Spain, Carl V, was elected emperor. He was not kept under escort, but was condemned and burned. This bloody advice was given especially by the papal envoy Caraccioli, the Elector Joachim J. of Brandenburg, and the emperor's Spanish and Italian advisors. In the course of these negotiations, the great lords almost came to bloody fights several times, because others, especially the Elector of Saxony and the Count Palatine on the Rhine, now took up Luther's cause in every way. The Elector had listened with pleasure to Luther in the assembly; he therefore said to Spalatin that very evening with great joy: "O, how well Martinus has proved himself! and what a beautiful speech, both German and Latin, he has delivered before the Emperor and all the estates!" The old Duke Erich of Brunswick sent Luthern a silver jug of Eimbeck beer to his inn, so that he might refresh himself after this hot day. L. answered: "As today Duke Erich remembered me, so do our Lord Christ remember him in his last fight. (The duke remembered this word even in his last hour.) The emperor's decision was: "What has been said, that shall be kept, and if loyalty could not be found anywhere in the world, it shall be found with the German emperor;" therefore he did not cancel the escort at all; indeed, this escort was still prolonged, so that the princes would gain time to persuade Luther, if they still wanted to try in their name, to recant. All efforts were in vain; Luther referred to the words of Gamaliel: "If the counsel or the work is of men, it will perish; but if it is of God, you cannot restrain it." Apost. 5, 38. 39.

So Luther was granted his leave: "Since he, despite so many admonitions, does not want to commit himself to the unity of the church, S. Kais. Maj. must consider himself an advocate of the Catholic faith, and therefore orders him to go to his custody within 21 days under safe escort and not to excite the people with preaching or writing on the way.

L. replied: "As it pleases the Lord, so it is done, the name of the Lord be praised. He now thanked the Emperor and the Estates most humbly, declaring once again that he had asked for nothing else "than that a reformation from the Holy Scriptures, for which he had asked so diligently, be accepted and instituted. Maj. and the Empire, he would gladly do and suffer anything: Life and death, honor and disgrace, and keep nothing for him but the only word of God, to freely confess and testify to the same." Thus, on April 26, 1521, he departed again from Worms under the escort of the imperial herald.

"The Evangelical Church in NorthAmerica."

Under this inscription is found in "Theophilus," a religious periodical published in Zanesville, Ohio (in which Uten Num.

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mer of the same), the announcement that the "de utsch-evangel. Kirchenverein des Westens" held its seventh meeting in October of last year at Gravois Settlement, near St. Louis, Mo., and that 6 ordained preachers and 3 candidates were present. The following pastors are named as officers for the next association year: Garlich in Femme Osage, Mo., Nollau in Gravois Settlement, Mo. and Rieß in Centreville, Illinois. At the same time, the bylaws consisting of 16 paragraphs, as they were revised (subjected to an examination) and adopted by the association in 1843, are also included. The peculiarity of the church, the expansion of which is the purpose of the association, is stated in the sixth, the only unchangeable paragraph of the statutes; this reads as follows: "The members of the association recognize the Holy Scriptures of the Old and New Testaments as the Word of God and as the sole guide

of faith, and thereby confess the interpretation of the Holy Scriptures, which is laid down in the symbolic books of the Evangelical Lutheran and the Evangelical Reformed Churches of Germany, insofar as they agree.

This confession clearly shows that the members of the association have set themselves the task of bringing about the union or unification of the Lutherans and Reformed into a so-called Protestant Church, which has been implemented by the authorities in several German states since 1817 (especially in Prussia, Nassau, in the province of Hanau in Kurhessen, in Rheinbairern, Waldeck and Pyrmont, Baden, Hessen-Darmstadt, Anhalt-Bernburg). If this union were such an ecclesiastical union, based on the same faith and the same acceptance of the truth, if it were brought about by those who had previously been in error finally confessing it, renouncing it, and accepting the truth, then of course he could not be a Christian who did not wholeheartedly wish those men the best success of their project and who would not be willing to join them and sacrifice property and blood for the holy purpose with a thousand joys, where necessary. Yes, woe then to the hand that would dare to take up the pen against such a godly work, for that would be to begrudge God his honor and dear souls their salvation. For our part, we can affirm in truth that we grieve deeply over the divisions in Christendom, that we take no pleasure in strife and contention, and daily implore the Lord to control the divisions among Christians, which are growing daily, and to unite all those who are divided in truth and peace.

From the above paragraph, however, we see that the Protestant association in the West has a completely different purpose and character. It does not want to establish such a union between Lutherans and Reformed.

based on the fact that they have become united in faith, but that they consider themselves members of one and the same church, although they believe quite differently in the most important articles of Christian doctrine.

We can never in good conscience speak out against such a union; rather, we must protest against it as loudly and decisively as always possible, and especially warn our Lutheran brethren in faith most earnestly against it. We are far from condemning the entire Reformed Church for the sake of the errors that we see established in it; rather, we are firmly convinced that this church also has many good children of God among it; therefore, we gladly want to walk alongside the Reformed in love; but to stand in ecclesiastical fellowship with them as long as they persist in both errors of their church is against our conscience, because it is against God's Word. Clear is the command of the Lord, which he gave to his church through the apostle 1 Cor. 1, 10: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion." Here we have an indisputable commandment of God that in a true Christian church there must not be different opinions, but of one mind, concerning the doctrines clearly revealed by God, yea, that the members of the true church should not only be of one mind in the faith of their hearts, but that they should also manifest their unity of mind and faith by the same words with which they profess their doctrine. Furthermore, the same apostle says: "Now I exhort you, brethren, that ye take heed of them which cause division and dissension beside the doctrine which ye have learned, and that ye depart from the same." Rom. 16, 17. Here we hear that the division against which God warns His church above all is the division through another, false teaching, but that it is right and commanded by God to depart from, or to separate outwardly from, those who are already separated from us in heart through another teaching. A Reformed man who believes God's Word to be true and yet holds the doctrine of his church to be the right one, can therefore no more unite with the Lutheran ecclesiastically than the orthodox Lutheran with the Reformed man. If the Lutheran unites with those whom he considers to be in error, he breaks his baptismal covenant, then he actually denies the faith which he solemnly swore at his confirmation, and falls away from his church as a perjurer.

In accordance with the words of God, it is therefore written in the symbolic books of the Lutheran Church: "It is difficult to separate from so many countries and people, and to lead a special doctrine, but here (Matth. 7, 15. Tit. 3, 10. 2 Cor. 6, 14.) is God's command that everyone should be careful, and not be in agreement with those who lead unrighteous doctrine." (Schmalkaldic Articles. Appendix f. 155. a.) Furthermore, the tenth article of our Formula of Concord teaches that one cannot unite with the adversaries of our faith even through outward ceremonies or middle things without denying the truth, if they have not yet "compared themselves with us in doctrine. There it says, among other things: "If such ceremonies are meant, required or accepted, as if with them and through them both contrary religions were compared and a *corpus* (a whole) was made, or if again an access to the papacy and a deviation

from the pure doctrine of the gospel and true religion should happen or take place: in this case it should and must apply what Paul writes in 2 Cor. 6: "Do not pull on the yoke of a stranger; what fellowship has the light with the darkness? Therefore come out from among them, and separate yourselves, saith the Lord." (Explanation. Art. 10. f. 316. u.) From this passage of the public creeds of our church, the Christian reader sees that our church has long since decisively rejected such a union by divine command, by which two repugnant churches are to be fused into one oorum or whole, before they ! have not become united in the true doctrine.

There are two reasons in particular why we consider it our sacred duty to bear witness in all seriousness against the plan to spread the so-called Protestant Church here as well. Church here as well. Our first reason is that this church must gather here mostly at the expense of the Lutheran one. It is our dear fellow believers above all who must be brought to apostasy from their faith and their church and recruited, so that the new evangelical church may exist. We must therefore regard them as our most dangerous opponent, like the German Methodist Church, which also lives from the plundering of other churches and from the apostasy of its members. The evangel. The Protestant Church neither walks quietly beside us, nor does it stand up against us in a decisive battle, as other churches do, but it lays its nets and snares in the midst of our camp, often robs our church of its best sons and daughters, makes them indifferent to pure doctrine, suffocates the spirit of the confession in them, and makes them inactive for the united struggle for the jewel of undiminished truth that is so necessary now.

A second reason that moves us not to remain silent here, but to raise our weak voice publicly, is the conviction that the association, however small it may have begun, threatens to become exceedingly pernicious for the existence of our church, especially here in the West. Therefore, we believe that we owe it to our local Lutheran brethren in faith to admonish them not to despise this phenomenon as so unimportant, but to wake up and realize that we will have to answer for it on the last day, when

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Through our security, sluggishness, and sleepiness, the precious supplement of pure doctrine is lost here, which our faithful, pious fathers won and bequeathed to us in so many difficult battles and so often at the cost of good and blood.

We are well aware that here the Protestants are almost as stripped of all outward means as the Lutherans, but may we overlook how much a church gains for its propagation when, like the Protestant, it yields pliantly and agreeably to man precisely in those doctrines which are objectionable to man, his reason and his heart? - This, brethren, let us consider, so that we will not look on indifferently and carelessly as such a church begins to build itself here, having polished off the sharp stones of offense.

The first thing that supports an unruly church at all times and ensures its rapid progress is the natural mind of every human being. Every human being, according to his natural disposition, holds divine truth in low esteem; all agreement with doctrine, all strict adherence to the word of God, all resolute rejection of human wisdom and its additions, all fighting especially for a single article of faith is abhorrent to every human being, as he is by birth. Do right and believe what you will, this principle we all carry in our hearts when we come into the world. This innate indifference of fallen man to the truth therefore serves an untainted church, as it has now been established, splendidly. If an unbeliever praises nothing about it, he nevertheless praises its compliance and says: that is reasonable.

In addition to this, the last time has obviously come, of which the Scriptures foretold that "love of the truth will not be accepted" (2 Thess. 2:10). It is undeniable that we live in a time where either the grossest unbelief prevails or where people at most insist on a certain holiness of life, but regard faithful adherence to the written word of God as a dead, miserable literal Christianity. Whoever now accepts and confesses only a few important Christian truths is considered a believer; but whoever is not satisfied with this, whoever demands a complete submission of man to God's holy word and does not allow himself to be criticized here, does not allow himself to be bargained with and does not accept any letter (Matth. 5,18.) of God's word entrusted to him, but fights for it with all fidelity, is considered an unkind word-squabbler and incurs the hatred and persecution of the so-called believers and unbelievers. In such a time, of course, a union is "in keeping with the times," in which the disputed doctrines are left to themselves and each one is allowed to believe as he sees fit. In such a time, it is therefore no wonder that people flock to the new evangelical church. In such times, it is no wonder that people join the new evangelical church in droves.

The church is a gate that makes it so wide that even those who do not yet want to bow their heads before the creed of Christ, which is an annoyance to the self-righteous Jews and a foolishness to the self-

righteous pagans, can walk through it with confidence. The same kind of ecclesiastical union has been attempted many times for 300 years, but each attempt had very little success until the nineteenth century dawned. - Why? -because until then there were still many faithful servants of God who did not consider themselves masters of the Word of God, who could do with it as they pleased, but servants of the Word (Luc. 1,2.), who had no power to forgive and indulge in even the slightest thing, even one tittle (Matth. 5,18.). This was the opinion of Luther; he, this incorruptible witness of truth, is often accused of obstinacy because he was so unbending in the doctrine of the Lord's Supper. He is often accused of obstinacy because he stood so unbendingly firm in the doctrine of the Lord's Supper. - He should not have taken his reward here; God alone has reserved it for himself to crown this faithful fighter for his word. He himself may say what moved him not to give way; he writes in 1524: "I confess that if D. Carlstadt or someone else had told me five years ago that there was nothing but bread and wine in the sacrament, he would have done me a great service. I must have suffered such a hard challenge there, and wrestled and squirmed, that I would have gladly come out, because I saw well that I could have given the papacy the biggest puff with it. . . Yes, if it should happen this very day that someone should prove with consistent reason that there is bad bread and wine, I should not be so attacked with anger. Unfortunately, I am all too inclined to do so, as much as I feel an Adam. ...But I am trapped, cannot get out: the text is too powerful and does not want to be torn from my mind with words." (XV. 2448.) Furthermore, Luther writes to Bucer, who was reform-minded at the time: "You can believe me that I would like to calm and quiet this discord, even if I were to lay down my life three times. For I have seen how necessary your society is to us, what it (i.e., the division) has brought and still brings to the Gospel, so that I am sure that all the gates of hell, the whole papacy, the whole Turk, the whole world, the whole flesh, and all that is evil everywhere, could not have harmed the Gospel so much if we were united. . . You will therefore not attribute it to my harshness, but, if you want to act otherwise righteously, to my true conscience and the necessity of my faith, that I refuse this concord . . May the Lord Jesus enlighten us and make us completely united! This I ask, this I lament, this I groan for." (XVII, 2396.) - And such were the minds of all the godly and constant confessors of the pure gospel, who were the ornament of our Church and to whom even our adversaries must bear witness that they did not serve themselves but Christ, and that with their writings they bequeathed to Christendom imperishable treasures of doctrine and edification, such as a Chemnitz, a Brenz, a Johann Gerhard, and others.

But the time of our faithful fathers is gone; all the watchmen on the battlements of our Lutheran Zion, from whom no danger threatening the herd escaped, have now closed their eyes; the mouths of those have now fallen silent who could not be silenced by anything when it was necessary to speak, so that the pure teaching of the gospel might be preserved; they have long since all rested from their work in their graves. No wonder, then, that those who do not regard the pure doctrine as an inviolable sanctuary can now confidently step forward and carry on their work undisturbed. The old heroes of the faith are dead; they must no longer fear the divine zeal with which they warned the people entrusted to their care against all false teaching and religious mongering. Unhindered, young inexperienced men, rising above their enlightened fathers, can now make a new, more beautiful church according to their heart's thoughts; with pitying smiles they look down on the few Lutherans who, according to their thoughts, are still so limited, so one-sided, so biased to still want to wear the old fetters. They feel strong - for the indifference and ruin of the whole generation now living is in league with them. - —

(To be continued.)

"Den Höret!"

Thus Luther wrote in his last sermon preached in Wittenberg:

I have had before me more than thirty of the spirits of the wicked, who would have taught me; but I refuted all their things with this saying, Matt. 17:5: "This is my beloved Son, in whom I am well pleased; hear him." And with this saying I have preserved myself by God's grace until now; otherwise I would have had to accept thirty kinds of faith. The heretics seek all sorts of plots to make us yield to them, relent, admit; but we will not do it with God's help. So they say: You are proud drops. I will gladly hear all kinds of words of reproach, but I will not turn away a finger from the mouth of one who says, "Hear this one! (XII, 1533.)

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

"The Evangelical Church in NorthAmerica."

(Continued.)

In the last issue of our newspaper, we have presented the reasons from God's Word by which we, for our part, are moved to renounce an ecclesiastical union that does not consist in a unification in faith and doctrine, but, as is happening now, is brought about by agreeing only on a few important doctrinal points, while the other doctrines (of which, therefore, a part of the new church can still believe and teach against God's Word) are overlooked and passed over for the time being. Since the members of the "Evangelical Church Association in the West" have also presented their reasons in their published statutes of the Christian Church, why, on the other hand, they will strive to promote this union in all ways, we consider it our duty to also speak out about why the reasons given by these men for their union cannot satisfy our conscience.

In its statutes, the association gave four reasons in particular. It says that it was considered good to form such an association, first of all:

"Considering that according to the promise of the Lord the time shall come when all Christendom shall be but One Flock under One Shepherd."

This beginning of the statutes has, we must confess, caused us no small astonishment; for are we to believe that the founders of the association placed this hastily and carelessly at the head, when they wanted to come out before the whole Christian church to give an account of their step, so important for the weal or woe of so many souls and for the whole church especially here in the West? May we assume that men who have been entrusted with the sacred ministry of preaching are the ones who are to be considered as the "Church"? May we assume that men who are entrusted with the sacred office of preaching should not first have considered carefully whether those words of our highly praised Lord and Savior, Jesus Christ, really have the meaning which is hereby put upon them? - And yet it is quite obvious that the members of the association explain those words of our Lord quite against their actual meaning.

We hope that, as Christians, the best will come of it. Far be it from us to judge the hearts of the members of the association; as Christians, we hope for the best. But of course we cannot deny the truth out of love! - Let us look at the passage in its context. It reads completely Joh. 10, 16. as follows: "And I have other sheep, which are not of this fold. And these I must bring, and they shall hear my voice, and shall become One fold and One Shepherd." It is not unknown to us that these words are cited for their opinion by all those who hope for a future millennial kingdom on earth, in which Christ will reign undisturbed with fine believers; we know well that all Union advocates regard this passage as their iron wall, like Zwingli's word: "Flesh is of no use." *) - but we ask every impartial reader: With what right? Is it in the least probable that the Savior intended to indicate something similar with these words? Not at all; Christ speaks here to the Jews first of other sheep that are not of this fold (the Jewish church); by this Christ obviously means the Gentiles of that time. Of these he now further says that he must lead them here, that they too would hear his voice, i.e. accept his word, and that thereby finally the separation would be abolished and One Flock under One Shepherd would come into being. So what is this One Flock under One Shepherd? It is nothing other than the Christianity gathered from Jews and Gentiles in the New Testament. Therefore, already from the moment when the previous partition between Jews and Gentiles fell and the apostles turned to the Gentiles with the Gospel, Christ's promise of the One Army under One Shepherd was fulfilled. Clearly St. Paul puts those

Zwingli claimed, in order to deny the Holy Communion, that the word "flesh is of no use" (Jn 6:63) meant Christ's flesh. Zwingli, in order to deny the Holy Communion, claimed that Christ's flesh was meant by the words: "Flesh is of no use" (Jn 6:63), which is, of course, a terrible blasphemy, but unfortunately one still has to hear it now and then. Christ says of his flesh: "The bread that I will give is my flesh, which I will give for the life of the world. (Joh. 6, 51.) And the flesh shall be of no use?"

This is how Christ's prophecy is expressed when he writes to the Ephesians who were converted from the Gentiles: "Remember that you were Gentiles according to the flesh, - that you were without Christ at that time, aliens and apart from the citizenship of Israel, - but now you who are in Christ JEsu, and were far away, have now become near through the blood of Christ. For he is our peace, who hath made both one (one herd), and hath broken down the fence that was between. - So now you are no longer sojourners and strangers, but citizens with the saints and members of God's household." (Ephes. 2, 11-19.) The same is expressed by the holy apostle Rom. 10, 19. The same is expressed by the holy apostle Rom. 10, 12: "There is no difference between Jews and Greeks (Gentiles); there is only one Lord" (Shepherd).

If, therefore, the members of the Protestant Association, as they say, met on the assumption that, according to the promise of the Lord, the time would only "come when the whole of Christendom would be but one flock under one Shepherd," they were mistaken; for this time is not to come, it has already come. Even now there is only One Shepherd of Christians, Jesus Christ, and only One Host, namely the invisible congregation of the saints scattered over the whole face of the earth, the holy Christian Church. Of this church it is said that it is one body and one Spirit, and has one hope, one Lord, one faith, one baptism, and one God and Father, who is over all its members, and through them all, and in them all. (Ephes. 4, 4-6.) This One flock has existed for 1800 years and maintains its unity even when the carnal eye of the spiritually blind man sees nothing in the church but a house of strife, because it sees so much discord among its teachers.) But whether there will also be

*) How wrongly man must judge the unity of the true Christian church, if he judges it according to what his eyes see, of this Mr. Oertel provides a sad proof in the last numbers of his *Wahrheitsfreund*. In it he concludes as follows: "Because there were many disputes among the theologians, the church they professed lacked true unity! What a concept a man who can write like this must have of true church, of true unity, of the actual nature of the kingdom of God on earth 2c. Matth. 13,12.

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That is a question that has no connection with the words of Christ, for they do not speak of what will happen among the Christians, but rather that Japheth will dwell in the tents of Shem (Gen. 9:27). 9, 27.), that Christ would also call the distant Gentiles (Apost. 2, 39.) and make them and the people of the old covenant into one army.

Must not the evangelicals themselves confess, if they depart from the simple meaning of Christ's words and refer them to a yet to be expected union of all Christian religious parties, that they involve themselves in insoluble difficulties? Whom then will they take for "the other sheep," "which are not of this fold," as Christ speaks? - The Lutherans? - or the Reformed? - Which of the two, in their opinion, do not yet belong to the true church? Which ones have not yet heard Christ's voice? Which ones do not yet have Christ as their shepherd? According to the application which the Protestants make of that passage, they must of course deny it either to one or the other party, or to both. Are they not therefore in contradiction with themselves, since otherwise they would not want to do so? - Oh, how necessary it is to first consider the words of Jesus Christ quite carefully in their context before one cites them as evidence for one's preconceived opinion! How dangerous it is to take them immediately in the sense they seem to have at the first cursory consideration! And how difficult it is to be mistaken if, without researching the Scriptures, one goes by what one is accustomed to say. And how hardly can one be mistaken if, without researching the Scriptures, he judges himself according to how he is accustomed to hear a Bible passage interpreted! It is true that a Unionist may only let his listeners hear the words: "There shall be One Flock and One Shepherd," so he can count on the fact that in the present unfamiliarity of the people with the context of the Scriptures, most of the listeners will carelessly accept the word in the wrong sense that he attaches to it; but those who misuse God's word in this way and thereby mislead the simple, God will demand it of them.

As for the hope that in the last days a glorious, flourishing state of the church will arise once more, that the whole world, Jews and Gentiles, will be converted and that the church will consist of saints, we consider this hope to be a fanciful one that lacks any clear scriptural foundation. For the Bible rather presents Christ's kingdom on earth as a kingdom of creed, it describes the last times as the most glorious times, it teaches Christians to expect the dawn of the last day at any moment and always promises them rest only in heaven and in eternal life. Far from it, therefore, that we can be satisfied with sweet If we are to be comforted and assured by thoughts of a near approach of the kingdom of God and therefore let ourselves be deceived by the luminous angels of this last derogatory time, we rather pray to the Lord daily that he will keep us in his truth even now, when, if it were possible, even the elect would be led astray. We reserve the right, however, to present our reasons in more detail at another time, if He wills, why we do not share the (chiliastic) hopes to which more and more of those who still profess to believe in God's Word now seem to surrender.

(To be continued.)

"If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on two or three witnesses. If he does not hear them, tell the community. If he does not hear the community, consider him a Gentile and a tax collector." Matth. 18, 15-17.

"Now at the present time - Luther writes - there are many of them who accuse the church servants, pastors and preachers as if the ban (the exclusion of obvious sinners from the church community) had

fallen through their negligence.... . But the saying and command of Christ (Matth. 18.) clearly shows that the sinner is to be especially and secretly admonished and warned before those who are in the public preaching office pass sentence; and even then such sentence is not to be passed publicly unless a public church servant has first given a serious and Christian admonition. If the sinner disregards the same, and continues in sins, and will not cease nor desist from sins, then he shall be publicly excommunicated.

What hinders the ban now in our time? Nothing, except that no one does in this matter what is due and due to a Christian. You have a neighbor whose life and conduct are well known and known to you, but your priest is either unaware of it or not so well aware of it, for how can he know what each person's life is like? Therefore, if you see that your neighbor is becoming rich through unrighteous dealings or trade; if you see that he is committing fornication or adultery, or that he is breeding and governing his servants in an industrious and careless manner, you should admonish him seriously and give him a Christian warning, so that he may be aware of his blessedness and avoid trouble. And how good a holy work you have done, if you win him over in this way! But, dear, who will do it? For first of all truth is a hostile thing; he who speaks the truth is hated. Therefore, you would rather keep your neighbor's friendship and favor, especially if he is rich and powerful, than to anger him and make him angry with you.

make an enemy of him. Likewise, if the other, third, or fourth neighbor does the same, the first admonition will cause the other and third to fall into the well, so that the neighbor could have been brought back on the right path, if you had only admonished what you were obligated to do and owed.

Secondly, it is also because we are almost all subject to such vices and are afflicted with them; so that if we were to take the small stick out of our neighbor's eyes, we would be reproached and said of the beam that sticks out in our eyes. This is the right and foremost reason that the ban has fallen almost everywhere, because the right Christians are few everywhere, and even a small group of few in number. For if we all, as would be right and just, and indeed should be, loved right godliness and God's word from the heart, we would esteem the command of the Lord Christ greater and more precious than all the goods of this temporal life. For this commandment, to admonish and warn the brother who sins, is as necessary as that, Thou shalt not kill; thou shalt not steal 2c. For here, if you neglect this admonition, either out of fear or for some other reason, it is not your neighbor's body and goods that are in danger, but his soul's salvation. (Luther's Works. Hall. IV, pp. 2404-6.)

On the same subject Augustine writes: "Why do you punish your neighbor? Because you are angry that he has sinned against you? Be far from that! If you do it out of self-love, you do nothing. If you do it out of love for him, you do very well. You must do it for his sake, that you may win him. If you neglect this, you are worse than he. Consider, he has wronged thee, and thereby wounded himself grievously: and thou despisest thy brother's wound? Thou seest him perish, and regardest it not? Thou art worse in thy silence than he by his insult, wherewith he sinned against thee. Forget thy brother's insult, but not his wound. Punish him therefore between thee and him alone, having in view his improvement, but sparing him the shame. For otherwise he might begin to defend his sin out of shame, and by wanting to make him better, you will only make him worse. - If you alone know that he has sinned against you, and you want to reproach him for his sin in front of everyone, you are not a punisher but a traitor. (XuZustini Oxx. Las. X, col. 69.)

If there was ever a time when these complaints and exhortations of Luther and Augustine were justified and necessary, it is certainly ours. For when has the punishment of the sinning brother prescribed by Christ to Christians been less exercised than now? One sees a brother or a

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Sister sins, and what do you do? One goes and considers the one whom one has seen sin not to be a Christian or despises him in his heart as a bad Christian - and does not punish him; or one even bears his sin, speaks evil of him behind his back, slandered and slandered him - and does not punish him himself. Is this the love that Christians should have for one another, by which everyone can know that they are Christ's disciples? Ah, no, for God says through his servant Moses: "You shall not hate your brother in your heart, but you shall punish your neighbor, so that you do not have to bear guilt because of him." Deut. 19, 17. Not to punish your neighbor when you see him sinning means, according to God's word, to hate him.

(Submitted.)

**On the abolition of the non-Lutheran formula of donation at St. Peter's.
Communion: Christ speaks 2c.**

The Lutheran pastor, Dr. Sihler, in conjunction with three of his associates, has submitted to the Lutheran Synod of Ohio a petition for the abolition of the formula. In accordance with a resolution of this synod, the petition was included in No. 21 of the Lutheran Church Journal and its main content was reported in No. 9 of this journal.

On the one hand, it is gratifying to see in this petition a new proof that the long-dormant zeal for the unadulterated Lutheran confession is gradually reawakening, but on the other hand, the reason for this petition and many other things connected with it are unpleasant.

If righteous Lutherans, but unfamiliar with the state of the Lutheran Church here or in Germany, read such a message, they must be astonished that Lutheran preachers in this country still need to ask a Lutheran synod to abolish such an un-Lutheran dispensational formula. They will also not be able to explain it to them, because they will not be able to understand it. Furthermore, you will not be able to explain why this synod decided and published the public announcement of the petition received, but not at the same time the satisfaction of the petition itself, in order to free the petitioners from their distress of conscience without hesitation, but to free themselves from the suspicion of such a union and ecclesiastical indifference.

But it must be even more striking to every Lutheran to learn that this formula has not only crept in here and there, but that it has even received ecclesiastical prestige through the prescriptions of the Agende, not only in the older one of 1818, but even in the newest, so-called Lutheran Agende for Pennsylvania, New York, Ohio, and the neighboring states, which was published in the year 1842 (Philadelphia by J Böttcher). In it it says in the 1st evening meal form, page 173:

At the giving of the bread the preacher says: Jesus says: "Take and eat, this is my body which is given for you, do this in remembrance of me. This strengthens and sustains you in the true faith unto eternal life. At the presentation of the cup he says, Jesus says, "Receive and drink from it, all of you; this cup is the new testament in my blood, which is poured out for you and for many for the forgiveness of sins; which strengthens 2c."

At the same time, this remark is added: "It also serves much to cheer, comfort, and entertain devotion when the preacher, at the conclusion of the divination words a suitable verse, saying or wish."

Quite apart from the unchurchlike and disruptive additions between and after the words of the endowment, it is most striking that this regulation is rejected in the three following forms, so that in none of them is the correct formula, i.e., one that corresponds to the words of Christ's institution and has therefore been in use in the Lutheran Church for 300 years: Take and eat, this is the true body 2c., is found.

But whoever takes a closer look at these four communion forms themselves, and examines them according to the example of the wholesome doctrine, will perceive with ever greater astonishment an unbelievable mass of leaven, of false, especially reformed doctrine. Unfortunately, however, the entire Agende is also leavened by this; although it is claimed to be an evangelical Lutheran, it is in fact and truth no more so than many other new Agende, e.g. the Saxon, Prussian and others, and can therefore no more be tolerated by a Lutheran with a good conscience than these. For an agendum which deviates so often and so significantly from all older Lutheran agendas in the arrangement of public worship, of individual church acts and customs; an agendum which contains so many essential falsifications of pure Lutheran doctrine in the most important articles thereof and so many errors rejected in the symbolic books; an agendum which also in its language deviates completely from the pattern of the old Lutheran church language and contains such a dangerous mixture of unbiblical, unchurchlike and all kinds of other words and phrases repugnant in this place; an agendum whose hidden, but especially in the communion forms quite unmistakable intention is to create a false union between Lutherans and Reformed; an agendum which in every form either with regard to usages, or doctrine, or language, or union intention, indeed in some forms in all these respects, is so unconstitutional that it is not possible to find any other form in which it can be used.

The fact that the Lutheran Church, in its relations with the other churches, deviates from the model of the Lutheran Church, declares such an agenda to be Lutheran, accepts and introduces it with general consent, uses it for three years and publicly advertises it, and during this time does not raise the slightest objection to it, truly presupposes, to say the least, such a strong delusion and self-deception, and is such an unmistakable sign of the deep decay of the Lutheran Church, even in this Occident, that it can only be described and lamented imperfectly in words.

From this it is clear that the content of that petition is limited in all too great modesty to the abolition of the non-Lutheran formula of salvation. At the same time, the abolition of the formulary for the Lord's Supper, and even of the entire non-Lutheran Agenda itself, and the drafting of a new and unadulterated one, is and must be requested with all seriousness and emphasis. God grant that all who are involved in this may have holy courage, good counsel and right works, and that those who enjoy the benefit of one of the older pure agendas, but above all of the pure preaching of his Word, may have grateful hearts, so that they may also serve him in pure faith by his grace!

E. G. W. Keyl, Lutheran pastor in Perry Co, Mo.

**Testimonies from the previous century of the hope that America had for the Lutheran Church.
Church has made.**

Dr. Fresenius says the following in the preface to the 20th part of his *Pastoralsammlungen*, v. J. 1756, wherein news of the Lutheran congregations in Pennsylvania are contained:

"Let us pray for the better planting and spreading of God's vineyard in America. Let us help its construction in every possible way. Let us think that perhaps this remote part of the world may in time, when God visits severe judgments upon the European Christians for their great ingratitude, become a place of refuge and salvation for the faithful few."

In 1784, Deacon Uhrandt in Gera, in his writing "Ueber die Zeichen unserer Zeit" ("On the Signs of Our Times"), after speaking of the deprivation of the right doctrine of Christ, expresses himself thus:

"As well-founded as this fear is, which is given even more weight by the consideration of many thousands of other circumstances which exist and which I know but cannot possibly mention, we must not be afraid for the Church of Jesus Christ itself; it should and will remain, even if, since the earth is large, it should rebuild apart from Europe. And for this, as I already said eight years ago in a pamphlet

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the political circumstances are becoming more and more favorable, especially now that an independent Christian Free State has come into being in the West (now, according to the news as we receive it, it may still stand as it pleases in the same with regard to religious principles)".

Instruction of a congregation for its preacher.

When, after Luther's death, the emperor harassed the Protestants in all ways, Melanchthon, Bugenhagen and other theologians were persuaded to draw up a document (called the Leipzig Interim), according to which, for the sake of peace, at least some papal ceremonies were to be accepted again in Chursachsen. When the Superintendent of Annaberg, W. Pfentner, was ordered in Leipzig to paint consecrated salt on the children at baptism and to carry flags and candles around the church again, he declared that he could not agree to such foolish work on his own behalf and added: "Even if I let myself be seduced, my parishioners would not accept it. For they have sent me a letter with a messenger on horseback, asking me not to consent to any ungodly article or not to come to them again. I would therefore rather have my head cut off in Leipzig, and suffer such with a clear conscience, than anger my dear congregation." Happy is the preacher who is worthy to serve such a congregation! - Incidentally, the dear Melanchthon later recognized the wrong he had done with his false peace negotiations, and wrote about it in 1556: "I confess that I have erred in the matter and transgressed, and I ask God's forgiveness that I have not fled far from all cunning and treacherous attempts. Melanchthon saw, of course, that the enemies had not sought peace, as they had specified, but, as always, suppression of the truth.

Bliss by grace.

By grace I shall be blessed;

Heart, do you believe it or not?

What are you trying to be so stupid about?

Is it truth what the Scripture promises? - This too must be the truth: By grace is heaven yours.

By grace! - No merit is valid here, one's own works fall down;

God, who appeared in the flesh in love, brings us the blessed benefit, that his death brought us salvation and makes us blessed by grace.

By grace! - Mark this word: By grace!

As often as your sin plagues you.

As often as Satan wants to harm you,

As often as your conscience gnaws you;
What reason cannot grasp, God offers you by grace.

By grace his son came on earth
And took on the burden of sin;
What made him become your friend?
Say where thou hast something to boast of! Was it not that he would have thy best, And help thee by grace?

By grace! - This foundation will remain as long as God is called true;
What all servants of Jesus write, What God praises in his word, On which all our faith rests: Is grace through the blood of the Lamb.

By grace, - but you sure sinner, don't think: Go ahead, I'll grab it too!
True, God calls Adam's children
By grace to the promised rest: But he accepts not by grace, Who can still sin by grace.

By grace! - Whoever hears this word, renounce all hypocrisy;
For when the sinner converts, he first learns what grace is; to the sinner grace seems small, to the believer it is a miracle.

By grace, the heart of the Father remains open to the stupid heart.
When, in the greatest fear and pain, it sees nothing and can hope for nothing. Where would I often get strength, If grace were not my anchor?

By grace! - On this I will die;
I feel nothing, but I feel good;
I know my sinful ruin, But also the one who shall heal me. My spirit is happy, my soul laughs, because grace makes me blessed.

By grace! This hear sin and devil, I wave my flag of faith,
And go confidently despite all doubt Through the Red Sea to Canaan. I believe what Jesus promises, I feel it or I don't feel it.
C. L. Scheitt.

Christian version.

When A. Tillemann, a Lutheran cutler known as a father of the poor, went to Brussels in the winter of 1541
was burned at the stake for his Lutheran faith, he asked the bystanders: "Why do you drag so much wood together to burn my wretched body and leave the bodies of so many poor people to freeze?"

Something for Mr. Oertel.

Before we can lift Mr. O. on his scruple about the Landgrave Philip of Hesse, we ask the same for pleasing information about the decree of Pope Gregory III Oup. Huock propv8ul3ti 32. 7. 2. Ooneil. 441. 01. coarse. D. tll. ^rt. äs oouj. H 203.

If, by the way, Mr. O. wants to make his readers believe by the way he describes that Funk and Krell were executed as heretics or for heresy, this is one of the untruths with which his friend of truth is so richly endowed; for the former was beheaded as a high traitor according to the verdict of a royal Polish commission and the latter according to a decision of the Court of Appeal at Prague. We do not know whether we can excuse such distortions as consequences of ignorance, since Mr. O. names Wolfgang Menzel as his informant, but naively admits that he is admittedly "less reliable in some points, because he is not partheilos - but nevertheless he gives quite correct information about the Lutheran conditions in Germany.

Receipts.

The following paid for the first half of the Lutheran: C. Alt, I. Beck, H. Drenckhahn, N. Frahs, G. Huch, I. Horn, G. Henfling, Husmann, Heiner, Just, Kämpfe, Kleinschmidt, S. Koch, W. Kautz, Preiß, Roßwage, Dr. Sihler 2 Ex., F. Sträub, Windecker.

The following paid for the whole year: Brandt, Pastor Bürger, Pastor Ernst L Ex., Gruenhagen, Gerding, Pastor Meißner, Th. Schieferdecker, Pastor Wege 6 Ex., Pastor Wyneken 2 Ex., Professor Winkler, Höckendorf 2 Ex.

For Cincinnati: we have sent the Lutheran to the expeditions of the "Apologist" and the "Truth Friend" regularly from the beginning.

The "Lutheraner" is always available at the home of the porter, Mr. Gräber, (southern fifth street, opposite the Oelmühle), also at Mr. Quast (Olive Street, between the second and third, below the theater) and at the publisher.

Printed by Weber and Olshausen.

The interrupted construction of the temple at Jerusalem.

(Edited from the sources by E. G. W. Keyl.)

Julian, born in 331 A.D., the unworthy brother's son of Constantius the Great, was taught Christianity with all fidelity in his youth, but since he also attended the instruction of pagan teachers with great preference, against the will of his parents, the sowing of the divine word was soon choked in him by the weeds of pagan teaching. But he knew how to hide his apostasy until the people, believing him to be a Christian, elected him emperor in 361. Then, however, he took off his mask, publicly renounced Christ, and unabashedly embraced paganism with all its horrors, which is why the Christian church rightly called him *Apostata* or the apostate. But he was also intent on suppressing Christianity throughout his empire and bringing paganism back into the fold; not the old paganism (which had almost completely outlived its usefulness), but a new paganism, to which he tried to give a Christian touch by adding some Christian customs and moral teachings. In order to achieve this goal, he used various cunning tricks against the Christians, and where these did not help, he used open violence; in particular, he tried to make the Christians and everything that was holy to them, their faith, the Bible, the Lord Christ, whom he mockingly called only the Galilean, ridiculous and contemptible before the whole world. Unfortunately, many Christians were moved to apostasy, but some of them returned to Christ with repentance. Many, however, remained steadfast in their faith and preferred to endure everything, even Tob, before denying Christ. They were encouraged by their teachers in word and deed, e.g. by Basil, who gladly suffered martyrdom, and by St. Athanasius, who encouraged the Christians to return to Christ with repentance. Athanasius, who comforted the Christians about the raging Julian with the heroic words: "Do not be frightened; it is a small cloud, it will soon pass. And this did happen, for not two years had passed since Julian had become emperor.

and had become an open enemy of Christ, he went to war against the Persians and swore to the Christians that if he returned victorious, the next war would be against them. But behold, Christ defeated him, and Julian himself had yet to confess this; for when an enemy projectile had mortally wounded him, he flung up a handful of the gushing blood full of fury, and dying cried out, "Galilean, thou hast conquered!"-

Among Julian's manifold but unsuccessful attempts to disgrace the Christian religion, one of the most remarkable is the construction of the temple at Jerusalem, which was undertaken but interrupted by God's hand. Filled with bitter hatred for the Christians, and in order to offend them quite severely, Julian began to prove himself extremely benevolent and friendly to the Jews, because they also hated the Christians with all their hearts; He asked for their intercession for his and the empire's welfare, and when, encouraged by these unexpected proofs of imperial favor, they sent an envoy to him, he asked them with feigned sympathy why they no longer offered sacrifices to their God, as Moses had commanded. They replied that they were not allowed to do this in any other place than in the temple at Jerusalem; but since the city and temple had long since been destroyed and their people scattered, they felt unable to obey that command concerning the sacrifices. Julian, who was well aware of Christ's prophecy: "Behold, your house shall be left unto you desolate" (Matth. 23, 38.), believed that the best way to disgrace it was to rebuild the temple and thereby give the Christian religion in general the safest and final blow. Therefore, he granted the Jewish envoys permission to rebuild their temple and worship in all its former glory; he even promised all necessary support from the public coffers.

This news quickly spread to all countries and filled all the Jews with unspeakable joy, which degenerated into such insolence that they openly mocked the Christians, threatened them with harsh persecutions, and took part in meh

In other places, they even set fire to their churches. In the certain hope that the intended work would succeed, they now attacked it hastily and with great zeal. From near and far, even from the most remote countries, Jews flocked to Jerusalem in droves; large sums of money were raised and even the Jewish women offered their most precious jewelry as a contribution. The necessary tools and building materials were brought in large quantities, and so that the whole enterprise would progress all the better, Julian ordered one of his highest officials, named Alipius, to supervise it.

Now that everything was in readiness and an innumerable number of workers and among them even many women were gathered in impatient waiting, the preparatory work for the construction was begun with great zeal. The building site was cleared; the remains of the earlier building were removed; the

ground was dug anew in order to find the earlier foundation wall. But in the middle of the work, a violent storm and whirlwind suddenly arose and pulverized a large quantity of gypsum and lime, which had been piled up in many thousands of sacks.

At that time there lived in Jerusalem a famous bishop named Cyril; when he saw that many pious Christians were looking forward to the success of this enterprise with anxious expectations, he calmed them down with the prophecies of Daniel (Cap. 9, 26, 27.) and of the Lord Christ (Matth. 23, 38. Cap. 24, 2.) by proving to them that this construction could not have a happy progress, as this soon became obvious to everyone. - —

The ruins of the former temple had already been cleared away to such an extent that they had come to the bottom and were about to begin the new construction the next day, when the night before an unheard-of earthquake occurred and threw out the lowest foundation stones with all that surrounded them. As a result of this earthquake, many buildings near the Temple Square collapsed and many Jews were killed or pulled out of the rubble. But this sign of the wrath of the strong and zealous God did not deter the Jews from their plan.

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On the contrary, they went to work again with all the greater eagerness. Therefore, God performed a new miracle. A mass of fire came up from the depths, consumed or scorched the workers, and destroyed a great amount of the building materials; and this conflagration lasted all day. Through all this, some Jews were moved to become Christians; they confessed that Jesus Christ was the right Messiah and that he himself had thwarted the rebuilding of the temple. Most of the Jews, however, like the emperor Julian, remained obdurate and blinded and left Jerusalem in displeasure. Since then, no attempt to build the temple has ever been made again.

The Christian witnesses to this wonderful event are Rufin, in continuation of Eusebius, Gregory of Nazianzus, Ambrose and Chrysostom, who all lived around this time. Furthermore, the three church historians Socrates, Sozomenus and Theodoret, who lived in the following century. With these all agrees finally not only Julian's report itself in his 25th letter, but also another pagan writer, Ammianus Marcellinus, in his Roman emperor history, *) who was in the entourage of Julian, and therefore deserves complete credibility, since he was never a friend of the Christians. Accordingly, this incident has such reliable testimonies for itself that one has not the least reason to doubt it; because if one would not trust the report of the friends, then this leaves no doubt that even the enemies tell our story.

If so-called strong spirits still want to criticize this story and ridicule Christians as gullible people, they may think: for their sake it is not written, for their sake it is also not concealed. But Christians know well that God can still do miracles today, as he did in the past, if he wants to, to confirm his true word. And this is exactly what he does with the miracles told; for the prophecy of Christ about the temple was to be fulfilled and had to be fulfilled, that not one stone should be left upon another and that this house should be left desolate. All other words of the Holy Scriptures are just as true. Therefore, all the efforts of the father of lies and his followers have not yet been able to destroy a single word of the Bible and will continue to do so.

*) So writes the pagan Ammianus Marcellinus in his *Nist, rsrum sud Impp. OonstaiNino, ilutlano etc. xestLrura, Ub. 23. c. 1.:* *tzuum itayuo rei iäem dortiter lösbarst ^t^pius, suvaretque provinciae reetor, rnetueuäi xlodi llamraarum xroxke kunUament" crebris assulridus erumxeates, kecere tocum exustls aliquoties operantidus inaccessum; Uocyus moão etemeuto äestllablus rexellento cssslvit lucepbum.*" This means: "When Alypius therefore worked diligently on the work and the governor supported it, terrible fireballs broke out near the base in repeated starts, which made the place inaccessible after several workers had been consumed by the flames: and in this way, since the element offered such hard resistance, the work begun had to be stopped.

They themselves, together with their building, will perish and come to an end with terror, but the word of the Lord remains forever, and all who are built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, on which the whole building is joined together, growing into a holy temple in the Lord. Temple in the Lord!

"The Evangelical Church in NorthAmerica."

(Continued.)

Having illuminated the first reason given by the evangelicals here in the West for their cause, and having, we hope, convincingly demonstrated that One Flock under One Shepherd has already arisen, and that Christ's prophecy of this has been fulfilled by the calling of the Gentiles into His kingdom, and in this way will still be fulfilled daily until the last day, we now come to the second reason given by the members of the aforementioned association to justify their purpose. It is this:

"That according to the express exhortation of the apostle, ""Let there be no divisions among you,"" there is an obligation on all Christians in general, but especially on the teachers and representatives of the Church, to reconcile gradually, according to circumstances and by peaceful agreement, the divisions which have arisen in it, and to reunite what has been divided.""

If the evangelicals wanted to say that it is the duty of every Christian to do what he can on his part to bring about the right union in truth among all those who have hitherto been separated from one another by error, then of course every reasonable person would have to agree with them. But that is not what is at issue here. Rather, the Protestants want to prove that the union, as they founded it, is commanded by God Himself through the word of the apostle: "Let there be no divisions among you," and that therefore all those who oppose its work are enemies of unity and disturbers of peace and tranquility. Unfortunately, however, we must again reprove the evangelicals of an abuse of the word of God; for even this apostolic exhortation cited by them is, if we

If we look at it in its context, it is by no means for them, but rather completely against them; indeed, it is a right thundering word against all such false unionism. For it reads, in order to present it once again to our readers, completely as follows: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you always speak with one mind, and that there be no divisions among you, but that you hold fast one to another in one mind and one opinion". (1 Cor. 1,10.) Is here

is a union offered, which, as the Protestants say, is established by human "peaceful agreement"?-no! but rather such a union, which consists in the fact that one leads the same speech in one sense and in one opinion, that one is thus united not by mutual yielding in the articles of faith, but by common strict adherence to the truth. If therefore

If a church is not united by one faith, one doctrine, and one confession of its members, and if it is not united on this ground but on human peaceableness, then, according to that saying, such a church is already based on an unchristian principle, is a human fabrication, and is like an army of war, in which all wear one and the same uniform, but have to fight each other. A visible church is nothing other than a community of people who have joined together outwardly because they hold one and the same doctrine to be true in their hearts and confess it with their mouths: where this does not even take place, a community can no longer lay claim to the name "church"; it is in fact a thing of no account, not a union, but only a uniform.

But does not the apostle also clearly say: "Let there be no divisions among you? - He certainly says this; woe therefore to him who despises this apostolic, and therefore divine, admonition and causes divisions and separations in the Christian church! Woe therefore to all disturbers of the true peace in the house of God! But what does it mean to cause divisions? According to God's Word, this can happen in two ways; first, when one imposes a new false doctrine and thereby tears the members of the orthodox church away from it (Rom. 16:17), or secondly, when one, out of unkindness, hatred of persons, pride, obstinacy, in order to justify his own actions, causes divisions. Secondly, when a person separates himself from those with whom he is in agreement in pure Christian doctrine out of unkindness, pride, obstinacy, for the sake of mere outward ceremonies, or because of infirmities in life and the like. The first is called in the Holy Scriptures a mob or sect. The first is called in Scripture, making a group or sect (heretical community), the other is called making a mere division or separation (a schism) (1 Cor. 11, 18. Cf. 1, 11 - 13.); the heretic creates the former, the separatist the latter.

What kind of division is there between Lutherans and Reformed? Obviously the first kind; for it has arisen, as all the world knows, through nothing other than disagreement in doctrine. That such a division has arisen is of course not enough to lament; for 300 years now it has brought terrible irreplaceable damage to the kingdom of God, but we ask all who know the history of the Reformation only a little: who was the unfortunate originator of this division and who therefore has to answer for it to God? Not Luther, but Zwingli alone. For although also the

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Although the notorious iconoclast, Carlstadt, attacked the doctrine of the general Christian church of the Holy Communion in public writings even before Zwingli, this unfortunate swarm spirit could not have brought about a separation. Even though Carlstadt attacked the teaching of the general Christian church on the Holy Communion in public writings, this unfortunate fanaticism could not have caused a separation if the highly respected Zwingli had not taken up the matter later. Even the reformed Lavater writes in his History of the Sacramental Controversy that the council of Zurich, where Zwingli was, frightened by the new doctrine, initially forbade Carlstadt to sell books. During the first seven years, from 1517 to 1524, in

which Luther and Zwingli witnessed against the abominations of the Papacy and brought about a true reform of the church by proclaiming the pure Protestant doctrine, Luther and Zwingli were completely united in doctrine. Even the more sincere reformers have always admitted this. Thus, among others, F. A. Laupe, reformed professor at Utrecht, speaks in his Church History (Ed. Ultraj. p. 332.): "As far as Zwingli's doctrine of the Lord's Supper is concerned, he confesses that he was at first of Luther's opinion. We also find this confirmed in Zwingli's own writings. In 1523, October 9, Zwingli wrote to Geroldseggen: "After the Lord's Supper, Christ offered his body and blood;" and in the same year Zwingli, in the German interpretation of the fine articles, wrote of the words of the institution of the holy sacrament as follows. These words are clear and known to all men: This is my body. Is this not a loud, short, certain word of God? How could God have spoken more briefly and truly?" To the objection that he would be called a Lutheran, Zwingli replied this: "Luther is such an excellent fighter for God as has never been on earth in a thousand years, and with the manly unmoved spirit with which he attacked the pope of Rome, no one has ever equaled him as long as the papacy has granted. Praise be to God! Through him an innumerable world more than through me and others is led to God. The fact that I have not written a single letter to him all my days is my way of showing all people how unanimous the Spirit of God is, that we teach the doctrine of Christ so unanimously and so far apart from one another. Thus Zwingli wrote as late as 1523. At the end of the following year, however, we find him suddenly changing his convictions about the Lord's Supper. Communion changed significantly. He had come to the opinion that the words: "This is my body," meant as much as: "This means my body. We first find this opinion expressed in a letter to the preacher Alberus in Reutlingen on Nov. 16, 1524, in which Zwingli wanted this opinion to be kept secret, for he added: "I swear to you by Jesus Christ that you will not give this letter to anyone except to someone who is known to be righteous in the faith of the same and the same body. of our Lord." Zwingli was therefore still afraid of publicly expressing his opinion even against those whose agreement he did not yet hope for; he knew well what a disastrous and terrible movement this would cause in all the congregations which until then had been pastured and edified by one and the same doctrine, partly by him and partly by Luther, and which had stood in the most glorious and lovely unity of spirit and confession against the antichristian Pabstium. But soon Zwingli became bolder. Luther had not yet offended him with a single word, so in 1525 Zwingli came out with his book "On True and False Religion," in which he called all who believed in the essential presence of the body and blood of Christ "carnivores, and a stupid class of men, and their doctrine ungodly, foolish, and monstrous, which belonged among the cannibals." (See: Comment. äs vera st 1. rsl. p. 238. 246. 256.)

When Zwingli shortly thereafter published another book, called 8ub8iäiurn 8. ooroum äs sueliLr., he now called in it the Lutheran faith downright idolatry and the Lutherans downright man-eaters. *) When Luther defended himself, Zwingli wrote in his Exeg68i8kä 1.utberum,p. 59: "Bucer said, for the sake of peace, that one could think this way and also differently in this matter without losing one's faith. I do not agree with him. Belief that eating the flesh of Christ makes consciences strong is linked with loss of faith."

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According to this, should not all those be ashamed in their hearts who now write into the day that Luther is to blame for the division of the Protestant Church? Is

*) What Zwingli had so suddenly made firm in his error, he tells himself in the "Sudsidium. Lit. Diii. After he had reported that on April 11 he had publicly disputed the mass with a certain city clerk in Zurich, he continues: "But when April 13 came (I am telling you what is true), Zwingli was so suddenly in error. April came (I tell what is true, and so true that if I were to conceal it, the certain would force me to reveal what the Lord has bestowed on me, whether I know well what scorn and laughter I expose myself to) as, I say, When, I say, the 13th day of April dawned, it seemed to me in a dream as if I were again disputing with great annoyance with that opponent, the town clerk, and as if I had fallen so silent that I could not say what I knew quite well, because my tongue was failing me. This trepidation seemed to put me completely out of my mind, as dreams sometimes play with us in the deceptive night (for we tell nothing but a dream as far as we are concerned, although it is nothing small what we have learned through the dream out of God's grace, to whose honor alone we report this). Suddenly there seemed to me to be an admonisher (whether he was black or white, I cannot remember, because I am reporting a dream; this one said: "Why do you, despondent one, not answer him what is written in Exodus 12: "For it is Passover," which means the passage of the Lord? As soon as I had this apparition, I woke up and jumped out of bed. Now I first examined the passage from all sides according to the Greek translation and then spoke about it as well as I could before the whole assembly, which speech, where it was accepted, dispelled all fog in all those who until then had still been uncertain because they thought that it was only in parables that this was spoken (i.e. "is" was taken for "means"). - Zwingli's teaching is thus built on a dream.

Is it not therefore quite irrefutable that Zwingli not only first separated himself from the old-believing evangelical Christians by a new doctrine, which had been unheard of in Christendom since the time of the apostles, but also immediately attacked them like a madman and, if they did not accept his new doctrine, denied them faith, i.e. blessedness? But the artifice of the fanatics to blame on others what they have

done themselves and still do every day is already old. Already Luther had to lament in his writing: "That these words, that is my body, still stand firm," thus: "We are like the sheep that came to the water with the wolf to drink. The wolf stepped above, the sheep stepped below into the water. Then the wolf scolded the sheep for making the water murky. The sheep said: "How should I make it cloudy for you, since you are above me, and you make it cloudy for me? In short, the sheep had to be used, it must have made the water cloudy for the wolf. So did my enthusiasts. They have lit the fire, as they themselves gloriously praise as a blessing, and now want to shift the blame for the disagreement from themselves onto us. Who called Dr. Carlstadt to begin with? Who called Zwingli and Oekolampad to write? Did they not do it themselves? We would have liked peace, and still do; but they would not admit it; now the blame is ours; that is right!" - Here, however, some Protestants will perhaps say, we must therefore freely admit that Zwingli was the author of the unfortunate separation, and not Luther: but could not Luther have restored peace if he had not stood so stiffly and rigidly on the words, "This is my body,"? Did not Zwingli later, in 1529 at Marburg, ask Luther in vain with tears for the brotherly hand, saying, "There are no people on earth with whom I would rather be at one than with the Wittenbergers?" (L. Werke Hall. XVI, 2825) Was it not uncharitable that Luther refused this and all later offers of union to the mild so-called Reformed with iron persistence until his last breath? The Protestants will further say: Have not the Reformed for 300 years always made new proposals for reunification with the Lutherans, but their execution usually failed because of the hardness of quarrelsome Lutheran theologians? Is it not clear, then, that while the Reformed have begun the schism, the Lutherans have continued it? Are we not exhorted in the most earnest and urgent manner to love, peace and unity in the whole of Holy Scripture? How will you Lutherans therefore answer to God that you still maintain the 300 years of disunity among the Protestants to the annoyance and obduracy of the papists and persist in the sins of your unkind father? - To this we reply: If a division arises from a difference of doctrine,

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then not the one who insists on the truth is the cause of the separation, but always the one who insists on his error. Therefore, as long as it is not proven that not the Reformed but the Lutherans are in error on the points at issue, the Reformed are and will remain the disturbers of peace and tranquility, from whom God will demand the blood of all the souls who are vexed and lost by the great unresolved discord.

But why will you not let love prevail? We answer: We gladly want to show all love to the Reformed, just as we love them with all our hearts; we do not judge them as harshly as Luther once had to judge Zwingli; We do not want to be quarrelsome, bitter or condemnatory towards them, but ecclesiastically we cannot unite with them and enjoy Holy Communion in their fellowship, still less can we entrust our sheep to their shepherds as long as they insist on their deviations from the clear letter of God's Word, whether they follow the seduction of a clumsy Zwingli or a fine, polished, supple Calvin. By such a union we would deny the truth, profess false doctrine, strengthen the erring veins in their error, mislead the orthodox Christians, annoy the weak, betray our church and open the door to religious indifference and thus to unbelief (rationalism, naturalism and atheism).

It is true that we as Christians should practice love, but the Scriptures also say what the right kind of love pleasing to God must be like; they say: "Let us be righteous in love" (Ephesians 4:15); but love "rejoices in the truth" (1 Corinthians 13:6). Scripture further says, "Love truth and peace (Zech. 8, 19.): "we can do nothing against the truth, but for the truth." (2 Cor. 13, 8.) Therefore, what is the use of all talk of love, of peace, of unity, if one does not mean right love and right peace? A love which one prefers to the truth is a spiritual fornication, against which God's word warns in so many places, and a peace which is not based on the truth is a false peace, since one, as the Lord speaks through Ezekiel, deceives his people and says: Peace: when "there is no peace." Such union builders are like false builders, who try to remedy the damage to a baseless house by covering it with a loose whitewash! But what God's word prophesies about such builders and their building, we find in Ezekiel 13:10-16, which the reader may read there.

Therefore, there is no other way to establish a true union than to preach the truth! What does not want to be united with this bond remains ununited; paste, glue and mend as you like.

Clearly St. Paul says: "There must be divisions among you, that those who are righteous may be made manifest among you." (1 Cor. 11, 19.) Christ further says: "I have not come to send peace, but a sword." (Matth. 10, 34.) With this, Christ and His apostles certainly do not want to say that He takes pleasure in discord, but that peace cannot possibly remain among men where the truth of His gospel is preached and held fast by some. Therefore Luther says: "There are some clever ones who are trying to patch things up, want to advise on matters and settle disputes, and think that one should give way and give in on both

sides. We let them do and try what they can, grant them the effort; but if they make the devil pious and one with Christ, they are the first. But I hold it, it is with such patchwork just as Sirach 22. says, when one wanted to patch up broken pieces. There have been many cobblers who have done this, but they have worked in vain and lost both wire and stitch. (Explanation of 110 Ps.)

We fear, however, that in spite of all these clear explanations, many will say, "We see that you only want to confuse Israel (1 Kings 18:17), that you are carnally zealous, that you only place Christianity in confession, even in disputing and quarreling; we do not want to hear anything else, convert yourselves and your congregations, that is the main thing that you forget over your quarreling. Those who, by such judgments, badly prove love in fact, but who always speak it, we remind you of Arnd, Paul Gerhard and Spener. They can hardly be counted among those who would have carnally agitated for orthodoxy (orthodoxy) at the expense of an active Christianity! But how these men were minded, we see from the fact that Arnd, in order not to forgive the truth, preferred to be deposed in 1590, before he even wanted to abandon the ceremony of Eoricism (the invocation) at baptism in favor of those who held the reformed doctrine, although his Duke, George of Anhalt, had commanded him to do so. Arnd knew quite well that the Eoricism was a free ceremony, but he feared, if he gave in here, to deny and endanger the Lutheran truth.

It is known of the anointed hymn writer Paul Gerhard that he, too, preferred to be deprived of his office as archdeacon in Berlin in 1666, rather than obey the royal command to at least no longer mention the Reformed by name on the pulpit when refuting Calvinist errors. He did not want to do anything that might arouse suspicion, as if he were in league with false teachers, or as if he had given way to please them. (Gal. 2, 5). We can see his confident heart in this from his

The first is the magnificent song "Befiehl du deine Wege" 2c., which he wrote to comfort his wife on the journey after he was chased away. Finally, even Spener, who has certainly not been regarded by any party as a man who insisted less on Christian life than on pure doctrine, even this otherwise only too permissive man writes of Christian-minded reformers as follows: "Even if I do not keep church fellowship with such people in communion, public worship and the like - for as I can provide myself with faith (hope for it) in this and that person, and even assure it in some, so I can by no means approve of their congregation or stand in complete fellowship with it - I can still praise the good of such a person." (Concern III, 203.) In another place the same said: "So I also gladly recognize that we have to seek unification in all fruitful ways. ... Even if such a union (I only want to say between us and the Reformed, so much more if it should affect several others) could be bought with my life, I would not know how to apply it better; But I think that we must take care in our unity and peaceableness that this does not harm the truth in any way, and that we therefore show all love and gentleness to those who err in religion from the bottom of our souls, but that we take care that this does not cause either a disregard of the truth given to us, which is ungrateful to God, or even a danger of deviating from it, or an encouragement of others in their error, as both would be contrary to conscience. Secondly, in order to prevent the annoyance of those who are to some extent outside, we must not make those who are in our congregation, and whom we have to protect all the more, even more dangerously angry, and since we thought we were healing the rift between ourselves and the reformed, we must cause even more and further rifts among ourselves. . cause still more and further cracks." (Letzte Bdk. I, 434.) Thus testified a Spener whom even the Protestants regard as a man of their party.

If many evangelicals and like-minded neo-Lutherans now immediately call those dead unconverted word-squabblers who still insist on "offended confession of pure doctrine, we ask them, must the aforementioned theologians, because of their conscientiousness in confession, also be regarded as such people?

(Conclusion follows.)

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

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(Sent in by G. H. Löber.)

The false teacher Arius and his end.

1. the time of Arius.

It was undoubtedly a miraculous and gracious help, which the almighty God once showed to his oppressed church on earth through the first Roman emperor, who professed Christianity. - For almost three centuries, Christianity was persecuted throughout the Roman Empire by Satan's malice of blind pagans in the most bloodthirsty manner, and an innumerable number of holy blood witnesses were strangled, burned, hanged, torn apart by wild animals, thrown into the water, or otherwise martyred to death in an agonizing manner for the sake of their steadfast faith. - Even at the beginning of the fourth century the bloody flag of persecution was still flying, as new Roman tyrants were always trying to wipe out the name of Christ, his word and his confessors from the earth. Yes, once again the patience of the Christians was put to the highest test under the cruel rages of Diocletian, Galerius and Maximinus, so that a large part of the hard-pressed really became weary in their courage and more than ever sighed to God for salvation. - —

Behold, the gracious and merciful God suddenly heard this groaning of his church and made the emperor Constantine a zealous friend and protector of it. On a campaign against his rival Maxentius, in the year 312 A.D., this emperor looked up one noon with hot longing to recognize which God he should call upon for the forthcoming battle for victory. And as he had already received many Christian impressions in his youth, but had not yet recognized the mediator and savior crucified for him, God now had mercy on him in a special way, and let him see - as Constantine himself assured the church historian and bishop Eusebius with an oath - a large shining cross in the air, whereupon it was indicated to him with two Greek words: "Through this you shall be victorious.

A dream the following night strengthened him in the decision to have the Kreuz of Christ carried forward as a banner for his army, and God granted victory not only over the one, but also over another counter-emperor, by both of whom the Christians had also been hard pressed and persecuted.

Thus, a great turning point in the history of the Church of Christ should also be marked and prepared by a special event, which divine wisdom had chosen for this purpose. For the more Constantine learned without doubt from God's Word what the real victory was, which the Cross of Christ had brought to all who believed, the more he took care of the poor cross-bearing Christians, called them out of their caves and wastelands, built them churches and schools, honored and provided for their bishops and teachers, protected their worship gatherings by public laws, introduced commemorative days of the holy martyrs, and used his mother's helpers in the church. With his mother Helena, he spent large sums of money to publicly show his respect for Christianity with unashamed confession. - —

Even if he lacked deeper knowledge and Christian experience, and even if he lacked wisdom in many of his decrees, it remains true that God used him as an instrument to overthrow the abominable, sinister paganism in the Roman Empire and to provide the Christian community with external peace and free, public practice of their faith.

If, therefore, the present generation in its dismal unbelief, as well as the biblical miracles, so "much more the miracle of Constantine's time can only doubt and smile; - If now not only pagans, but so many who call themselves Christians, regard the creed of Christ as foolishness, but on the other hand make "reason and their own strength" their banner and battle cry, then all pious Christians of that time, without a doubt, whose prayers and intercessions had so diligently gone up for this emperor, gave thanks, praise and glory to the strong and true God, that he would help above all pleading and understanding and, according to his promise, even in meager times would make kings the caretakers and princes the nurses of his church.

could make. Is. 49, 23. - And so the church of Christ will now have recovered from long, severe tribulations under the protection and peace of the authorities and will undoubtedly have built better in many respects and provided for Christian order in church, schools and house more conducive than it was often possible in times of persecution.

However, as little as we may deny that times of peace and undisturbed ecclesiastical freedom have their many good things, it is also certain that such times can easily become very dangerous, especially for the inner life in the faith of the Son of God. For good days, says our Luther, want to have strong legs, and all too easily seduce us into carnal security, into arrogance and worldliness; not as if God were to blame

for this, who of course allows the good, as well as the bad days, to be only for the salvation and best of those who sincerely love him; but our seductive heart, which easily sinks down without courage in storm and cloudy weather, just as easily climbs to spiritual heights of arrogance and hypocrisy under mild sunshine. - On such heights, humble thanksgiving to God is forgotten, fervent prayer becomes cold and lukewarm, worship becomes a dead habit, and faith a mere matter of intellect.

And so, unfortunately, it happened at the time of the first Christian emperor that a lot of lukewarmness and spiritual pride, a lot of hypocrisy and ungodly nature set in in Christendom. Great importance was attached to outwardly splendid worship and church ceremonies, and the inner strength of the true faith diminished more and more. The divine word was still honored and proclaimed as the divine word, in a completely different way than in most congregations today; but instead of using it for true godliness, many made it more an object of idle speculation and sophistical quarrels, for which the foundation had already been laid in the previous centuries by many church teachers. The ecclesiastical office stood in full esteem as the delicious and glorious office of God's called servants (also quite different from today), and was held in high esteem by many righteous bishops.

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But not a few bishops also began to seek vain honor, to serve the court, and to enviously hate and divide among themselves for the sake of rank. There was still a good part of the great church field that bore better fruit, and there are still so many examples of the practice of all Christian virtues to be seen in Christianity of that time that we Christians of today must be ashamed of ourselves; but the further many strayed and lost their way from the true path of repentance and the sole justification that comes from faith, the more they fell into self-chosen works of monkish holiness, through which they thought they had their own righteousness before God. Church discipline was still practiced, so that, in particular, as we shall soon see, very different from today's Christianity, careful watch was kept against false doctrine; but nevertheless many weeds of public aversions and divisions grew up powerfully, which the enemy, in such a decaying state of the church, could sow more and more inexorably in the midst of the good wheat. - —

Thus Christianity had become ripe for a severe sifting, which God decreed by letting powerful errors tear down in it, whereby many chaff was separated from the wheat and a large number of easily seduced dishonest souls were revealed, but of course also a lot of weak believers were annoyed and stopped and the name of Christ even among the pagans was not a little desecrated and blasphemed. This is just how Satan wanted it; and as he had not been able to strangle and harm enough in the first three centuries (to speak with Luther) as a "black" devil by the sword, so now from the fourth century on he came in a far more dangerous guise as a "white" devil, who sought to sift the Christians by seductive false teaching, and as before to murder their bodies, so now even more terribly to their souls and to corrupt them down to hell.

But just as the remaining righteousnesses are always to be revealed in emerging groups, we will now also perceive in the sad story of the Arian heresy that even then there was no lack of righteous members and fighters of Christ who still knew how to wield the spiritual weapons of their knighthood and stood in front of the gap in the battle in the day of the Lord. In the sad story of the Arian heresy, we will see that even then there was no lack of righteous members and warriors of Christ who knew how to wield the spiritual weapons of their knighthood and stood before the gap in the battle on the day of the Lord. Ezek. 13, 5.

(To be continued.)

To heed

For the readers of the Lutheran and the so-called Truth Friend.

That the position we have taken against Herr Oertel, as the local public defender of Papism among the Germans, from the beginning was no other, than this, to show from the own confessions and concessions of the Roman Church and its representatives that Papism is contrary to God's Word or unbiblical: this will hopefully not have escaped any unpartheistic or even partheistic reader. We now publicly declare that we will not be tempted to abandon this position by any of our opponent's creeds and cross-draws.

Instead of Mr. O. seeking to substantiate the attacked papist doctrine from the Scriptures, or rather (since this was not possible) recanting it as a priestly lie and deception; instead of him further refuting from God's Word the evangelical Lutheran doctrine publicly denied by him, or rather (since this was not possible) accepting it again with a penitent heart: instead of this, Mr. O. soon speaks of the struggle and divisions which the assertion of the pure doctrine has caused among the Protestants, and tries to prove

quaintly enough that no one could have had the truth, because it has always been a part of the Protestants. Instead, Mr. O. soon speaks of the struggle and the divisions that the assertion of the pure doctrine has caused among the Protestants, and tries to prove whimsically enough that no one could have had the truth, because one party always disagreed with the other. O. displays some splinters which he thinks he has found in Luther's life; soon he opens a decision of Luther in a highly intricate, captious and confused case of conscience, a decision which, since one does not know all the circumstances involved, can easily be interpreted to Luther's disadvantage; soon the aforementioned gentleman cites private views of Luther which the Lutheran church has never accepted; soon he quotes (apparently against his own conscience) sayings of Luther which contain ironies, i.e., he says that Luther's life was not a matter of conscience. h., In other words, in which Luther speaks only mockingly, as if he were speaking in all seriousness; sometimes he distorts facts to the discredit of the adherents of the pure Protestant doctrine; sometimes he seeks to arouse mutual bitterness among the Protestants; sometimes he even imposes opinions on the editor of the Lutheran that never occurred to him, and the like. In short, Mr. O. does not fight honestly and honestly and goes around the main issue as if it were something that was not quite right.

If we now wanted to respond to everything that Mr. O. always answer immediately, always straighten out what has been displaced, always put the distorted into the right light, always distinguish properly what has been falsely contracted, compare the splinters and mosquitoes of Luther, if they were such, with the beams and cameos of the Lord Censor himself and the myriad of crimes and blasphemies of many popes and their accomplices; we wanted to at least always indicate that the arrows shot at our church have not hit; in short, we always wanted to clear the whole forest of errors that we find planted as Catholic truth in the fields of all the leaves of its truth friend: where did we want to end? and What would our readers gain from this? - The best result would be that they would be moved to sympathize with poor Mr. O. and realize to their warning how deeply a person can fall into superstition, blindness and dishonesty when he has once left the path of truth and withdrawn from the guidance of the Holy Spirit. The Holy Spirit's guidance.

However, we have a completely different purpose with our little leaflet. We are only concerned with guiding our readers to the Holy Scriptures and awakening them to faithfulness to every word of the same in this time of unbelief and superstition. We only want to guide our readers to the Holy Scripture and to awaken them to faithfulness to every word of it in this time of unbelief, superstition and fanaticism, and thus to remove the false appearance of the easily deceiving errors that are on the rise. Therefore, Mr. O. will continue to shift the subjects in dispute among us, mainly attacking Luther personally, soon attacking the Protestants in a sweeping manner and accusing the Lutherans of what they have no part in, soon starting a controversy about the tasting of mint, till and caraway (Matth. 23, 23.), and to pass by the doctrines on which the salvation and blessedness of souls depend, we do not intend to waste our time with unimportant disputes, and not to distract our readers from the main matter through our own fault. The doctrine of the Lutheran Church is contained in the symbolic books of the same; we want to be judged by it and we want to hold on to this gem!

Mr. O., of course, does not need to let the slightest pretense rest on his popes, as if they had once erred when they sat on their chair, because then Mr. Oertel's church would collapse over his head, his lamp would be extinguished in the darkness of this world, his shepherd would be dead and his Christ would be gone. We Lutherans, on the other hand, are not in this desperate situation; if Luther has once erred, then he has erred and in this point, so to speak, is not Lutheran himself; despite this, our foundation remains firm, the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. Therefore, if we cannot represent Luther against his splintering enemies, we have not lost or gambled away anything, but God remains right in his word and remains pure, if he is judged by those, who proclaim themselves judges over his holy word. Word sacrilegiously. Ps. 51, 6.

Before we conclude, we need to mention two things:

If Mr. O. finds something in the writing of a newer Protestant either against the Lutheran or in favor of the Roman church, then he always thinks that he has found a concession that suits him admirably, on which he can now gain a firm foothold in his arguments against us. We indulge Mr. O. in this pleasure, but must tell him herewith that in this way he is only building castles in the air against the Lutherans.

When Mr. O. finally quotes Luther, he usually quotes from his so-called table speeches, even calling what is contained therein the true "quintessence" of the gospel or of Luther's teaching. If Mr. O. speaks herewith according to his conscience, then he gives thereby before all the world the proof that he never knew Luther's teachings and therefore perhaps also out of ignorance left the community of those who profess Luther's teachings. We believe, however, that he is speaking against his conscience, since we know that he has read, if not much, at least many other things from Luther's authentic writings. Be that as it may, however, we hereby let him know that we do not deny having found many grains of gold of evangelical truth in the Table Talks, but that we consider this part of Luther's works to be the one from which, of all the Lutheran works, the least is to be found, from which Luther's teaching and opinion can be drawn least of all, since this book only came out after Luther's death, was sometimes compiled without the proper separation of the true and the false, the right and the wrong, and was of course never recognized or approved by Luther himself as his product. Therefore, Mr. O. should not be surprised if we do not support everything he gleaned from it.

We by no means deny that there have been, and perhaps still are, Lutherans who, out of excessive veneration for the person of Luther, even in the Table Talks, because they bear his name, want to defend everything as sacrosanct; but we have already stated it in this paper: Although we recognize Luther as the chosen and sanctified instrument of God, through whom the old apostolic doctrine and church were restored in their original form, we have nothing to do with the idolatry of Luther, we also examine his words according to God's Word and therefore naturally accept the Table Talks least of all unconditionally; especially since much in them, as has been noted, obviously does not originate from Luther, or at least not in the way it is handed down to us.

By the way, we are not the first Lutherans to judge in this way; here we follow the most orthodox and enlightened theologians of our church. First of all, Luther himself says: "In St. Augustine's books one finds many sayings which flesh and blood has spoken; and I must also confess of myself that I speak many words which are not God's words, when I speak outside the preaching office, at home over the table, or otherwise." *) [See Home Postil,

This is also what the papists claim when they think it is good for their defense. The Franciscan John of Deventer responds to the statement of Pope Pius II, which was held up to him: "That marriage is taken from priests for important reasons, but given back to them for even more important ones," with these words: "We do not think so highly of the words of Pius, because great and important priests are not married.

Sunday Jubilate]. Johann Gerhard writes: "The book of the Table Talks has neither been seen, nor read, nor approved by Luther, indeed it has often been changed, mutilated and increased according to the private discretion of certain people, which certainly deprives it of the credibility of a genuine book. [The same is written by Hütter, who adds: "The Table Talks were only compiled after Luther's death in a rather confused manner, without proper judgment and without circumspection, by various persons who probably did not always grasp Luther's meaning sufficiently. Therefore, no weight is to be attached to this book in deciding questions or in doubtful controversial cases, if Luther does not defend the same opinion in his other writings." (Dos. tk.xuZ. 634.^ Scherzerus writes: "Luther neither saw nor approved the Tischreden himself; that therefore nothing can be opposed to us from this book, even Pistorius recognized, after the same became Luther's bitterest enemy and a raging Papist (!)." [Lreviar. tll. paZ. 576.] This is also the opinion of Dannhauer, Möller, Mayer, Buddeus and others. Incidentally, the Reformed are also so reasonable that they do not want to attribute the questionable things in the Table Talks to Luther; thus, the Reformed Voetius writes: "The evidence of the papist Serrarius from Luther's Table Talks is void, because it is not a book of Luther's and has never been seen by him." [8ol. üisp. tü. I, 997.]

The good reader will forgive us that we have been more detailed about the subject touched upon than seems necessary and worthwhile. However, it should be borne in mind that it is usually from the Table Talks that the papists draw their sharpest arrows against Lutheranism; the above clarification therefore seemed to us to be urgently necessary, especially for the sake of those who perhaps get to read little or nothing of Luther's incomparable writings, other than excerpts that the papists make from that book.

Finally, we note that if Mr. O. wants to continue to suck poison out of the table speeches or otherwise, like a spider out of flowers, i.e. to pinch out a spot here and there, and then to say to his poor readers: Behold, this is Luther's true image in doctrine and life! - he may do this on his conscience. We, on the other hand, want to continue to gather delicious honey from Luther's wonderful spiritual writings like bees, namely to share Lutheran testimonies of truth to godliness with our readers for the awakening and strengthening of their hearts. We want to point our readers to the actual sweet core of Lutheran doctrine;

this, we think, will be the best refutation of all Oertel's attacks on our dear Luther, and Mr. O. as a mosquito fighter against Lutheranism and as a camel swallower in papism.

wise men sometimes talk up something that should rather have been buried." (Harm. A. C.)
(Matth. 23, 23.24.) to the deserved contempt of all informed and honest readers.

By the way, we are also very grateful for the repeatedly and not indistinctly made proposal to let us join forces with Mr. Oertel and his associates in the fight against those whom we, too, consider to be irreligious among the Protestants; we have absolutely nothing to do with Mr. Oertel's mean, mindless, heartless, unloving and conscienceless invectives against Methodists, New Lutherans and others. We know how to make a distinction between those who, without knowing it, are seduced by their hearts, and those who (God knows! for what reasons) knowingly and wantonly seek to maintain and strengthen the poor people in superstition, idolatry and denial of the unifying merit of Jesus Christ, the unifying mediator between God and man.

Earthly Sense.

When once the old noble Elector of Saxony, to whom the law of God was dearer than many thousand pieces of gold and silver (Ps. 119, 72.), wanted to talk about God's word and religious matters with a nobleman who was completely devoted to usury and money-making, the nobleman was so disgusted by such a conversation that he told the Elector his opinion quite openly. He said: "Most gracious lord, such things are none of your business; your Elector is probably concerned with more important matters. G. have more important things to worry about and more necessary things to order. - Luther heard this rebuke of the godly Elector from a world lore, which of course always has more important things to do than to worry about God's word and his salvation, and immediately asked: Were there also little ones? Then he told the following fable. The lion, as the king, invited all the animals as guests. Now that he had prepared a delicious meal for them, served them well, and had them served deliciously, the sow comes and asks, "Are there also bones? So are our Epicureans. In the Christian church, we offer them the Word of God and set before them delicious dishes or foods of God's grace, forgiveness of sins, and eternal life and bliss, and our Epicureans throw up their trunks and paw at Jehovah's thalers and gold coins, and say, "Are there any bran? What can we say? In a sow belong boars, and why should a sow have muscats?

- — B.

Consoled answer.

When the highly hostile Emperor Julian, who had apostatized from Christianity, was in the midst of his brilliant career of victory, and many Christians looked forward with great anxiety to the further undertakings of this powerful man against the Christians, then

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the pagan philosopher Libanius once mockingly asked a schoolmaster from Antioch, "Tell me, what does your carpenter son do?" (He meant the Savior.) The schoolmaster quickly replied, "He makes the coffin for Julian." - And what happened? Shortly thereafter, the emperor died miserably in a campaign against the Persians.

"The Evangelical Church in NorthAmerica."

(Conclusion.)

The third reason given by the evangelicals of our West for the nature of their church fellowship is this: "That such a procedure has already been applied in a large part of our German fatherland with beneficial success.

Even if we believe that the members of the association really formed their union in the good opinion that it would further the kingdom of God, we can never approve of their union, because what is good is not what we do in good opinion, but what we do according to the word of God. Even of the enemies of the gospel it is written that they would think they were doing God a service if they killed an apostle. (Joh. 16, 2.) Saul also undoubtedly thought he was doing the right thing when he wanted to sacrifice to the Lord what he should banish according to the Lord's word, but what did he have to hear about this from the Lord's prophet? He said: "Do you think that the LORD delights in sacrifice and burnt offering rather than in obedience to the voice of the LORD? Behold, obedience is better than sacrifice, and attention than the fat of rams; for disobedience is a sin of sorcery, and opposition is idolatry and idolatry. Because therefore thou hast rejected the word of the LORD, he hath rejected thee also." (1 Sam. 15.) Therefore, if one

always thinks that by not insisting so strictly on the pure doctrine he will better promote the spread of Christ's kingdom, he must not go by his good opinion here, but must, in spite of his heart, obediently keep the word of the Lord; this is better than all self-chosen sacrifice. Whoever forgives the least of the truth in order to help up the church, shows that he believes that not God but men must preserve the church, and this secret unbelief is certainly the true root of all false union efforts. One despairs of the power of truth, therefore human counsel and prudence should do it; one takes flesh for his arm and thereby departs from the Lord with his heart.

If we now also want to concede that, as the Protestants claim, some goodness has really been wrought in our homeland through the Union, we cannot bribe ourselves with this either and take credit for it.

For God's word clearly says that we should not say, "Let us do evil, that good may come of it. Rom. 13, 8. The good end by no means sanctifies the sinful means, as the Jesuits teach. God is indeed so merciful that he also directs evil to good, but this does not make evil good. The sons of Jacob were not justified by the fact that the sale of their brother Joseph had to turn out in the hand of the all-directing God for the preservation of many people (Gen. 5, 20.). The act of violence committed against Joseph remained a shameful work. Thus, the heretics still remain atrocious wolves (Acts 20:29) and the uncalled preachers remain reprehensible self-starters (Jeremiah 23:21), even though souls are sometimes converted through them because they preach God's word in part; thus, the new union also remains an ungodly and disastrous work, even though some good may have come out of it.

We must confess, however, that no example could be chosen more unfortunate than that of the Union already established in Germany; for in what should "the blessed success" of it consist? We do not deny that within the last three decades God has finally awakened many sleepers in Germany from their sleep of death, and that there, contrary to hope and expectation, He has wonderfully wrought a hopeful movement in both the Lutheran and the Reformed Church; but this has not happened through the Union; rather, the Union was immediately added as an unfortunate means of poisoning the renewed love for divine truth, of stifling it in its germs, and of stunting its new, joyful blossoming. Or has the Union at least rekindled the Christian love that has died? - We do not think so; Christian love should mean that the Protestant Church of Prussia has rejected the Lutherans. The Lutherans who wanted to remain faithful to their church were pawned, involved in costly lawsuits, imprisoned, deprived of their pastors, children's teachers and churches, and chased out of the country by all kinds of persecutions. Or have there been fewer parties because of the Protestant church? - On the contrary, countless more; for the party of Lutherans and reformers not only continues to exist, but the new sect of evangelicals is splitting up again in Germany and America into a whole host of varieties, which have only one thing in common, that they cherish and cultivate indifference against the purity of doctrine and hatred against all who seek to preserve it.

But we hasten to the conclusion. The last reason of the evangelicals here is this:

"That such a union is not only highly desirable in itself, but has already actually occurred in many local congregations, and it must therefore seem timely to declare this union publicly." Do the Protestants hereby want to say that

there are many congregations here in the West whose entire membership already belongs to the unchurched church, we must question this. For we have found that the usual way in which Protestants gradually make congregations unchurched here is to let Lutherans believe for a long time that they are Lutheran preachers and Reformed that they are Reformed; But if they are brought to light by orthodox Lutherans, or if they themselves have gradually brought it about that even those of their congregation members have become indifferent who at first still clung to their mother church with some conscientiousness, then they finally take off the annoying mask and discover that they are actually neither Lutheran nor Reformed, but Evangelical. They act here just as insincerely and ambiguously as the Methodists, who, in order to catch Lutherans, often initially use as bait that they pretend that they are actually the right Lutherans.

By the way, we do not deny that a pliant Protestant is more likely to find his field here than a faithful Lutheran. The Germans here, especially in the bush, are mostly poor, so that if they want to have a preacher, they are hard tempted to join such a false union for the sake of the necessary help. In addition, there is the unbelievable laziness, lukewarmness and ignorance of the right doctrine, which we must deplore as fruits of the rationalistic preachers in Germany among our dear countrymen. A faithful Lutheran preacher is therefore in a most miserable position here; the obstacles he has to contend with when he wants to gather and maintain a congregation are unspeakable. No sooner has he taken up his office than he is taken out and suspected for confessing the truth as a man addicted to condemnation or a

stubborn head. No one sees his tears and hears his sighs over the plight of erring souls but the Lord; therefore, his greatest faithfulness and conscientiousness are interpreted as carnal stubbornness. His whole appearance is a nuisance; he must appear repulsive everywhere; he must oppose the spirit of the times; he can never act "in accordance with the times" in the eyes of the crowd, as the evangelicals boast, and he would therefore even have to despair if he did not have the consolation that the Lord knows a fine heart, who seeks nothing in a steward but that he be found faithful.

We conclude with the heartfelt wish: May the heart-directing Savior bless this critique of the statutes of the Protestant Association in the West, which we have written out of love for the truth, so that the members of this association will not readily reject our small promise, but rather receive it with gentleness, and therefore test their work once again before God according to the holy standard of His only true Word, give God the glory, and drop what does not stand the test. May many other readers also be awakened by this, not to grow weary when they now have to swim against the current, but to hold fast to the word that is sure and able to teach (Tit. 1, 9.), for God says: "Where you hold fast to me, I will hold fast to you, and you shall remain my preacher. And where thou teachest the pious but from the wicked, thou shalt be my teacher. And before thou shalt fall unto them, they shall fall unto thee. (Jerem. 15, 19.)"

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Thousands of people from near and far come to Zion's city to celebrate Easter;
The royal singer's psalms resound to the praise of Zion everywhere;
The whole of Canaan seems to have been transformed into one great temple;
Where roads lead to the holy city, the festive song of the caravans resounds:

"By Babylon's waters they sat and wept, The fathers, when they, Zion, thought of thee, When homeless, surrounded by their enemies, The harps mourning were silent day and night, When they thought themselves forsaken by the God of Jacob, Who also lovingly thought of the rejected, When they were to sing the song of Zion, And their tears rolled in the strings.

And yet they cried in the foreign land: Jerusalem! I do not remember you, Chained to you with the bonds of love, My star of hope and bright light of joy, Until at the distant future golden edge Jehovah's splendor breaks from your walls:

So no fountain shall give me refreshment, And my tongue shall cleave to the roof of my mouth." Psalm 137:1-6.

So they sing, - and oh, they never suspect, That He Himself already stands in their wake, A holy boy without earthly gleam, But radiantly bright from God's majesty, The Eternal, - who walks hidden through the ruins Of God's fallen people, To Nazareth, in His parents' midst To the feast according to pious children's custom.

Do you see him standing there in the colorful hustle and bustle Like a lily among thorns, With a clear eye, pure as a spring sky, Often peering up there to his father, To walk humbly by his mother's hand, Undismayed by the noisy hubbub?

Do you hear him now ask the foster father, Whether there the battlements of his Zion tower? - —

There they shine in the golden evening light!

Many thousands enter their gates, And all cheer loudly, to the congregation

To be counted of the house of Israel;

They all rejoice, and He alone enters the noisy streets pondering, Remembering with melancholy the good times when David sang into his holy strings.

(O holy child! forgive that sinners think to suspect, ah, what your heart is feeling)

Certainly, his eyes filled with tears, When this city stood before his gaze, And he was seized by a homesick longing

To Salem's city in the eternal fatherland;

For the first time, just like the last time, he tearfully greets her in the valley of the earth.

He is not captivated by the magnificent palaces,

With gold and silver brilliantly adorned, He is not captivated by the construction of the royal fortress,

Although she once made David's throne happy;

One - One was to him the most glorious, the best, What wonderfully delighted his childlike heart:

Jehovah's house alone was worthy to please the holy Child Jesus above all.

Here he weils to his father's prizes

From dawn to starlight,

Here he feasts on sweet heavenly food

And joy shines on his face, For he hears with attentive diligence,

What Teacher's Mouth Speaks of the Word of God;

Full of childlike humility, he asks the elders to make the meaning of the word clear to him.

And they are amazed at the high level of questions,

That this boy wonder asks of them, Who tirelessly toils these days

Always new in their circle;

They are often embarrassed not to say what illuminates the deep meaning of his questions;

They do not suspect that this wise boy has the high wisdom from the father himself.

Surrounded by admirers, the holy boy stands there humbly, and young and old with one mouth raise the praise of the rare child far and near,
Because no one ever in this earthly life
Such a child of such wisdom saw:
There Mary steps with a lively step and Joseph fearfully into the center of the temple.

Astonishment filled her anxious hearts when she saw the Son again in the temple";
Mary says: We sought you with pain, My Son, why did you do this to us?
But how transfigured by bright sky candles
He shows the reason for the long separation: Why do you seek me? Must I not hasten hither to dwell
in my father's possession?

On the assembly rests holy silence, And angels float down to see him,
When he, as is the will of his parents - Although they do not understand his words -
That he might fulfill every commandment,
From there he hurries to go to Nazareth. There he lives quietly, renounces the ruler's right, humbles
himself and - dies for common servants!

Here my song is silent; my knees sink worshipfully before his throne.
Have mercy on me, holy child, and see how I am so far from your image!
Have mercy on me, Son of God, and draw my mind up to you from the dust, so that I may see you face to
face as my Lord where the breezes of heaven are blowing.

Otto Hermann Walther,

Pastor of the German Lutheran congregation of the unchanged Augsburg Confession here, died in the Lord on January 21, 184.
(Sent in by G. H. Löber.)

The false teacher Arius and fine end.

(Continued.)

The heresy of Arius and the fight against it.

We have considered in the previous section-God grant, for our all's warning-the ecclesiastical soil on which the pernicious Arian heresy could take root and spread so far. Now we want to look at the poisonous plant itself, which under Satan's lift and malice has caused such great mischief in the church.

Very aptly Luther says in his instructive writing about the first three Christian Symbols: "I have experienced and noticed in all histories of Christianity that all those who have had and kept the main article of Jesus Christ right, have remained fine and sure in the Christian faith. And whether they have otherwise erred or sinned, they have been preserved in the end; for he who stands right and firm in this, that Jesus Christ is true God and man, died for us and rose again, to him all other articles fall and stand firm with him." *) "Again

Note. This remark is very important for the correct evaluation of many earlier and later Christian teachers, who, with faithful adherence to the article of Christ, nevertheless in the lecture of this article and otherwise probably in one or the other piece of the model of the wholesome doctrine.

I have also noticed that all error, heresy, idolatry, obscenity, abuse, and wickedness in the church originally came from the fact that this article or part of the faith of Jesus Christ was despised or lost. And if one looks at it in the light and rightly, all heresies fight against the dear article of Jesus Christ, as Simeon says of him that he is set for the fall and resurrection of many in Israel, and for a sign that is contradicted, and Isaiah long before proclaimed him a rock of trouble and running aground."

This article of our Lord Jesus Christ was the one that Arius took in vain and became a persistent and pernicious false teacher. The place from which the Arian plague emanated was the great city of Alexandria, famous in Christian antiquity. The place from which the Arian plague originated was the great city of Alexandria in Egypt, which was widely known in ancient Christianity. Here, Arius was a presbyter and pastor of the Baukali Church and was distinguished by his high intellectual gifts as well as his strict moral conduct. However, there was a restless and arrogant spirit in him, which is why he had already been expelled from the church once as a deacon, because he had rebelled against Christian church discipline. However, he had confessed his guilt afterwards, and so he had been readmitted and promoted

to the aforementioned parish office. It did not take long, however, for him to fall into new, only more dangerous aberrations in doctrine. He may have been externally prompted to do so by the actions of some Alexandrian church teachers who, leaving the literal understanding of the divine word, had the impression that they were not teaching the Scriptures. The first thing that he did was to give the Christian truths of faith more and more spirituality and to develop them in a peculiar way according to the wisdom of human reason. But if these teachers mostly tried to hold on to the actual foundation of faith with reverence for the revealed Word of God, Arius went a significant step further and elevated his reason to judge the truths of faith by doubting unbelievably what he should have humbly believed as a divine secret and interpreting it according to vain human thoughts, obviously against God's Word. Because he could not understand how the Son of God could have been begotten from eternity out of the essence of the Father and thus, according to the person, be different from the Father, but according to the essence be the same, eternal and almighty God with the Father, he thought that there had been a time when the Son of God had been the Son of God.

The teachers themselves are not rejected as false teachers when they answer the question. Their errors are not denied here, and even less are such teachers themselves not rejected as false teachers, when they answer the question of how man, corrupted and damned in sins, can become righteous and blessed, by pointing in the Word and pure Sacrament to nothing other than the Son of God and of Man, who died for us and rose from the dead, and in whom the sinner, despairing of himself, must only firmly believe in order to find forgiveness of sins, and thus new life and blessedness.

The Son was created by the Father only at a certain time, although before all creatures; therefore the Son is not of the same essence as the Father, not eternal, almighty God, but a mere creature and only an adopted Son of God, who otherwise has no advantage over other children of God, except that through him all things were made. Among several other blasphemous assertions, all of which are contrary to the article of Christ and the Holy Trinity. Among several other blasphemous assertions, all of which were contrary to the article of Christ and the Holy Trinity, Arius also taught about the Holy Spirit in a fundamentally false way. Among several other blasphemous assertions, all of which were contrary to the article of Christ and the Holy Trinity, Arius also taught that the Holy Spirit was fundamentally false, that he was created by the Son and therefore inferior to the Son, and therefore much inferior to the Father. - —

The Christian readers of this paper will soon notice for themselves which passages of the Holy Scriptures Arius misused to defend his errors. The Christian readers of this journal will soon notice for themselves which passages of the holy scripture the blinded Arius misused to defend his errors, and what is to be answered to it. However, it would take us too far here to go further into this. Every Christian who fears God's word (Is. 66, 2.) and in humble submission gives God the glory that no one knows the Son except the Father, and no one knows the Father except the Son, and to whom the Son wills to reveal it (Matth. 11, 27.); yes, every Christian who fears God's word (Is. 66, 2.) and in humble submission gives God the glory that no one knows the Son except the Father, and no one knows the Father except the Son, and to whom the Son wills to reveal it (Matth. 11, 27.); indeed, every Christian who gratefully and in faith accepts this revelation of the triune God, given out of infinite mercy to us blind, foolish people, may, next to innumerable other passages of the Old and New Testaments, only open the Gospel of John, where in the very first verses it is said in a way that is as clear as it is uplifting, that "the Word (i.e., according to verse 14, the true Son of God) was in the beginning, and was with God and God Himself, and was with God from the beginning." Already from this single glorious testimony it is sufficiently evident that Father and Son are one according to the eternal divine essence, but one according to the person. The Father and the Son are one according to the eternal divine essence, but different in person, as is the Holy Spirit, who proceeds from the Father. The Holy Spirit, who proceeds from the Father and the Son, according to other clear statements of the Scriptures, as the third person in the Godhead, is also one and the same, eternal and almighty God with the Father and the Son. (Compare 2 Sam. 23, 2-3. with Luther's incomparable interpretation of these last words of David; also Joh. 15,26. Acts 5,3-4, 1 Cor. 2, 10. 1 Joh. 5, 7. and others).

All this was testified to Arius by his venerable and concerned bishop Alexander, and with earnestness and love he exhorted him to desist from his delusion. But in vain! - The bishop called other witnesses of the truth and finally his entire clergy to warn the erring man in their presence and to lead him back to the foundation of the true faith. But when Arius persisted more and more zealously in his error, and had already seduced and carried away a considerable number of other souls, he was arrested in the year 321 in a synagogue.

node of many neighboring bishops who had gathered in Alexandria, with nine of his followers formally expelled from the church. - —

"It is very easy to say (remarks a Christian writer*) that silence and acquiescence in this matter would have been the best means to keep peace in the church on all sides," (as even the Emperor Constantine in his inexperience did not know how to advise anything else in the beginning, and even more the blind world still today does not know any other language in such cases than that one should leave a Jew by his faith); "alone no true Christian can consider it unimportant whether his Savior is regarded as the Creator, over as a creature. It means too much to our souls that we should risk their salvation on something, one does not know what, and it was clear to all humble Christians at that time that persisting in a blasphemy was at least as practical an evil as persisting in drunkenness or in theft." - —

Therefore, one would rather wonder how an Arius, even after he had been expelled as an apostate and impenitent seducer, could infect and win over so many souls even in his exile. For not only did he find an open ear and friendly reception from the respected bishop Eusebius of Nicomedia and many other bishops, presbyters and deacons, but also a large number of people in all parts of the Roman Empire, including many hundreds of women alone, Even many magistrates, and later the imperial court itself, allowed themselves to be blinded and carried away more and more by the deceptive illumination of the new Arian wisdom of reason. However, taking into account what we have already said in the first section about the time, one should not be surprised about such spreading of Arianism for three other reasons. For 1. All men, thus also the pious, if they do not watch and pray, are easily deceived and overcome according to their corrupt hearts, if the tempter, by a new inflating knowledge, makes it appear to them how they would thereby attain to a higher knowledge, even "be like God. (Gen. 3, 5.) 2. Almost all false teachers and tempters have a great appearance of denial of themselves, of intelligence and divine love zeal, by which the weak are easily deceived. Thus, a contemporary of Arius tells us that he also possessed not only a great sharpness of intellect, an immense skill in debate, and something very engaging in conversation, but that he also appeared in his gaunt figure with a pale, bearded face.

Millner, Kirchengesch. Th. II, pag. 04.

The man's dull face, his long, simple hair hanging down over his coat on one shoulder, gave everyone the impression that he must be in the greatest denial of himself, while perhaps many of the honest confessors of the truth did not have excellent gifts of understanding and eloquence, and in their lives were repulsive and annoying to all lukewarm, indifferent, and earthly-minded people because of their resolute confession. Yes, even then the defense of the truth suffered a great deal of damage due to some dishonest zeal and evil appearances, which unfortunately also interfered, although the truth itself always remained the truth.

If, on the one hand, this gave rise to many a nuisance and the heresy and division that were breaking out were not always resisted in the right way, on the other hand there was also the fact that Arius and his followers tried all means by which they could increase the size of their party. Therefore they traveled far and wide and spread their evil seed not only in secret meetings and cunning persuasions, but even by all kinds of songs, which they distributed among sailors, travelers and workers. But even more they tried to make the teachers of the true church suspicious everywhere with spiteful slander, and as a result they spared no fraud, no bribery, no lie, even no false oath in order to achieve their purpose.

That we do not say too much here, of which the whole history of the Arian disputes, which we cannot of course treat here in more detail, gives the saddest proofs, and therefore here again the important truth was confirmed that everyone who only had open eyes could recognize the bad tree, despite all deceptive appearances, by its fruits. - —

After the dispute had been carried on for several years with such vehemence that even the pagans mocked it in their theaters, the old but untiring bishop Alexander turned more and more urgently to the other most respected bishops of the whole Orient and exhorted them by letters that they might join him in taking care of themselves and the army of Christ against the growing evil. Most of the bishops joined him and others partly fell away from Arius. But Eusebius of Nicomedia, the most zealous friend and defender of Arius, together with other bishops of his mind, tried to settle the matter amicably and to persuade Alexander to admit Arius. The emperor tried the same again by sending the bishop Hosius of Corouba to Alexandria, who was supposed to mediate the whole dispute and bring it to a peaceful end. But because Arius of

Alexander could not bring himself to deny the divine truth in order to buy ecclesiastical peace and to establish a union with false believers. If he could not bring himself to buy ecclesiastical peace by denying the divine truth and to establish a union with false believers, then the patchwork of human mediation had to be torn to pieces and become disgraceful again and again because of this man's steadfast confession.

Although this caused more confusion than before, the Emperor himself saw more and more clearly that there was a deep seriousness in this matter, and that it was truly a matter of higher goods than mere external peace and unity.- Therefore, he at least no longer wanted this peace and unity to be established in any other way than through a free, public and mutual understanding from God's Word. And thus he decided to call together the whole Church of the East and West in its representative bishops to a great general church council, which is indeed worthy and important enough that we should not consider it in the following section in a few lines.

(To be continued.)

(Sent in by Pastor Schieferdecker.) **Shout-out to Lutherans who have joined other churches.**

We see every day how more and more of our Lutheran brothers in faith are alienated from us by the harmful influence of sectarianism and are completely torn away from the fellowship of the Lutheran Church. Church by the harmful influence of sectarianism. Who could blame us if love urges us to speak to their conscience, to remind them of the vow they made to their church at their baptism and confirmation, to ask them what moved them to break this sacred vow, and to show them the danger into which they are plunging by carelessly turning from truth to error? How could we be reproached for such a word, since the holy apostle calls out to us: "I am a saint. Dear brethren, if any of you should err from the truth and be converted, let him know that he who converts a sinner from the error of his way has saved a soul from death, and shall cover the multitude of sins. (Jam. 5, 20.)

For the sake of such apostolic exhortation, we call out to our fellow apostates: Do you not know that you were raised in a church built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone? in a church which can be recognized as the true church of Jesus Christ because it has preserved His Word and His sacraments pure and unadulterated? in a church whose doctrine has been purified from all leaven of human statutes by the great instrument of God, Dr. M. Luther, and has been restored to its apostolic purity.

in a church which your fathers loved so dearly and warmly that they would rather die than leave this church? - In such a church you were born and brought up! So you should have recognized God's great mercy towards you, who already paved the way to truth for you through your birth and first education; and you fell away from it?

Think of your own vow, how holy you promised at your confirmation to remain faithful to this church and to confess the truthful evangelical truth until death! Do you not yourselves consider a man dishonorable and unscrupulous who breaks what he has sacredly promised? Now you have not made that vow to men, but to God himself, to Christ your Savior. Shouldn't you be frightened to have broken what you had promised to Jesus Christ Himself with a holy vow? But you may say: at that time we did not understand how much such a vow meant. Now if you had not understood it then, you must understand it now. Nor is the excuse valid if you say: at that time we did not yet really understand what we vowed, therefore we did not feel obliged to keep it. For know this: If it is a sinful thing and obviously contrary to the word of God that we vow, then all vows are null and void, however high and expensive they might be; but if it is a holy, right thing, according to the word and will of God, then one must keep the vow, even if one had not yet understood correctly what one was vowing. According to this principle, for example, the vow to the Roman Catholic Church is null and void. According to this principle, the vow to the Roman Catholic Church, for example, is null and void, because it is against God, displeasing to Him, because in this church the vow is made to a false doctrine. Here the vow must be broken for God's sake, because it is a rope that keeps the poor consciences imprisoned in error. But it is different with the Lutheran church; here the vow must be kept, whether it is done knowingly or unknowingly, for it is a vow to the pure doctrine, to the true gospel of Christ. Therefore, even if the sin of those who have broken their vows is not always deliberate unfaithfulness, it is still carelessness or blindness.

But because it is fair to hear a man's responsibility before condemning him, we ask you, dear brothers, what moved you to break your vows, to leave the Lutheran church and join some sect, the New Evangelicals or Methodists, or the like? What induced you to do this? Some will say: we found more in other churches than in the Lutheran Church. We were in the Lutheran church long enough. We were in the Lutheran Church long enough, and yet we always heard only false teaching; we saw in the Lutherans mostly an evil, annoying life. We did not find any preacher in the Lutheran church who seriously believed in the truth.

We did not hear anyone who spoke from the heart, who awakened sinners, who showed them the abundant riches of God's grace in Christ; we did not hear anyone who insisted on regeneration as indispensable in order to enter heaven. We only heard preaching about virtue and morality, we were only pointed to ourselves, only to our deeds and works. The constant talk of virtue disgusted us, and we became completely deaf and numb to it. Then it happened that we once came to a Methodist (or other) church, and behold, here we heard what we needed; here we felt our heart struck, and were convinced of our ruin; here the gospel of Jesus, the Savior of sinners, became a pleasant, sweet message to us; here we found rest and peace in Christ; here we received a new life. Should we not join such a church, where we had such important experiences for our souls?

Your reason, dear brothers, seems just; your complaints about the Lutheran church are partly true; only listen to us.

Although there are many thieves and murderers among the preachers in the Lutheran church. Although there are many thieves and murderers among the preachers in the Lutheran church who have not entered the door, there are still many righteous teachers in it who preach Christ purely and loudly. If you had heard such, then you would certainly have found a righteous

and that you did not hear them, who knows if you yourselves were not to blame? Now it pleased God to bless his word from the mouth of a sectarian preacher on your heart; for that God has his work also in other churches and sects, that is far from us to deny, for his power, grace and wisdom is infinite. Nevertheless, one should flee the false prophets, even though God often works good through them. This is not the thanks you owe God for your conversion, that you now leave the fellowship of the true church and cling to the sects; that you deny the revealed divine truth, and on the other hand accept and even zealously defend revealed errors. How many such ecclesiastical defectors we see fighting against their former co-religionists! Because many of the sects spiritualize the Lord's Supper in a good Calvinistic way, i.e., they volatilize and destroy it, this soon finds imitation among those partisans; they self-cleverly rejoice in the new discovery, now also want to become knights in the Lutheran church and know a great deal when they confidently help to scold the Lutherans' stiff adherence to the letter. But it is a bad honor, which they take in, by diminishing and reviling the most precious goods of the church, the gracious sacraments of our Lord Jesus Christ, by denying the honest zeal for faith of their fathers, who under unspeakable struggles gave us, their descendants, the jewel of truth.

still mock them in their graves. In this way, they prove how far the false sectarian spirit has already led them away from the simplicity of the divine word.

But if you, dear brethren, have not yet fallen so low, you are nevertheless in great danger; the longer you have fellowship with sectarianism, the deeper the error will take root in you; the more you will lose the love of truth; and once the love of truth is lost, then faith is also lost.

Therefore, quickly turn back from the dangerous path, pull your soul out of the ropes before it becomes impossible for you to come out. And if, by God's grace, you come to the salutary decision to leave the sectarian community, do not fail to bear witness to the truth, for you owe this to them. In this way you prove true love to them; if they do not hear you, you have saved your souls.

Rejoice in being able to reconcile the Lutheran Church through your blessed return to the truth. Rejoice in being able to reconcile the Lutheran church, your mother, again, since you had annoyed her twice, once by your previous impenitence and then by your unfaithfulness. Rejoice in being able to adorn the Lutheran Church as living members, since you previously disgraced it as dead members. Rejoice that through your example you will be able to set many a lost person right and thus save many a dearly redeemed soul; indeed, rejoice at last that you will be able to live in the blessed hope that one day he will confess you before his heavenly Father, whom you have confessed here before men despite all the disgrace. Amen.

The converted Jesuit.

Jacob Neihing is a strange example of how often just those who are most zealous for their error, when they do it ignorantly like Saul (1 Tim. 1, 13.), are finally brought around by God's grace and transformed into the most blessed instruments for the spreading of the truth. Reihing was born of Roman Catholic parents in Augsburg on Jan. 6, 1579, studied at the University of Ingolstadt, then joined the Jesuit order and became doctor and professor of theology at the aforementioned university, and finally Palatine-Neuburg court preacher. Until then, Reihing was an extremely zealous advocate of the papacy, not only wrote several writings in defense of it and in alleged refutation of the Lutheran doctrine, but also actually persuaded the formerly Lutheran Count Palatine Wolfgang Wilhelm in 1614 to convert to the Roman

Church. Reihing was also the main instigator of the fact that the said Count Palatine expelled not only his former Lutheran court preacher Heilbrunner, but also many of his Lutheran subjects from the Neuburg Palatinate. The reasons, which should have moved Wolfgang Wilhelm to profess the papal religion, were presented to the world by Reihing in his own writing, which had the title, "the walls of the holy city", i.e. of the Roman church. In short, Reihing showed himself as a true Jesuit, that is, as a right bodyguard of the Pope. God, however, had decided to make this man an encouraging example of the richness of his mercy and the power of his enlightening grace. And so it happened that Reihing was

In the year 1621 (convinced by diligent reading of the Holy Scriptures), he applied against all expectations for admission to the Lutheran Church. He was persuaded to do so by diligent reading of the Holy Scriptures to join the Lutheran Church against all expectations. Even I. Gerhard wrote in that year to a friend in Copenhagen: "That the notorious Jesuit Reihing has come over to our side has no doubt been made known to you; it is indeed to be regarded as a miracle that such a Saul has become a Paul.

Reihing turned to Württemberg, held a recantation sermon in the presence of three Württemberg princes in Tübingen on Nov. 23 of the same year and eight days later a sermon against the Roman sacrifice of the mass in the court chapel in Stuttgart. In 1628 he finally passed away as a Lutheran professor of theology and superintendent at Tübingen, gently and blessedly in true faith in his one mediator, our Lord Jesus Christ. Lord Jesus Christ.

We still have several excellent writings which Reihing published after his conversion, and in which he refuted his previous writings written in papal delusion as sincerely and humbly as thoroughly; one of the most excellent of these bears the title: "The Torn Papal Ties. In this book, Reihing himself relates how he came to the realization as follows: "My listeners (in the Neuburg Palatinate), most of whom were Protestants or only recently tempted to the Papacy, demanded proof from the Scriptures, and my opponents, against whom I wrote and spoke, also drove me into the Scriptures and challenged me to fight with them from the Scriptures alone. What was I to do? I was compelled to look for scriptural proofs for everything, so that it would not appear in the minds of my listeners, who were still unconvinced but clinging to the Scriptures, as if I myself had no confidence in my cause, or even as if I were forced to give it up myself. I therefore endeavored to establish the Pabstacy from the books of divine Scripture and to overthrow the Augsburg Confession with it. This was the purpose of all my sermons, conversations and writings. It also seemed to many and to myself as if I was fighting with luck; I was already walking along like a highly celebrated victor, and was also considered so here and there. But the reckoning of the Lord in heaven was different; according to his counsel, my fight was to have a completely different outcome. As if by a divine ray of light, the blindness and darkness of my proud spirit was finally dispelled; for a little longer than a year I began to see, with the eyes of my spirit, which was illuminated from heaven, becoming brighter and brighter from day to day, that in all the most important points of controversy the Scriptures were most clearly against the Popes and for the Protestants. And so, at last, not only was the lying truthfulness veil pulled off the papal errors, but also the make-up of error that had been put over the evangelical truth was wiped off in my soul. The error that I had previously defended as truth fell, and the purest truth that I had fought against as error finally awoke in me and triumphed.

From Ordinary Calling to the Ministry of Preaching.

It seems to be especially necessary in this country to put the doctrine of ordinary calling to the preaching ministry in the right light and to inculcate it in Christians. Most Lutherans who come to this country - we are talking about the better class among them - seldom know anything thorough about the calling to the preaching ministry, since they had little or nothing to do with it in Germany under the tutelage of the patrons and secular authorities; therefore, this part of the salutary doctrine is a rather foreign field to them. No wonder that in such congregations, consisting of uneducated and inexperienced people, many annoying and harmful mistakes occur when a preacher is appointed. Here in the land of ecclesiastical freedom, however, a Christian congregation has a far greater responsibility than in the old fatherland. Much is placed in its hands; it can bring a great blessing upon itself and its children if it uses its freedom rightly and godly, or also a heavy curse if it goes about its work carelessly, charges itself with teachers, as their ears are pricked, and also no longer wants to be subject to the divine orders. Well then, dear reader, since you too may sooner or later be called upon to take an active part in the important, difficult and responsible business of calling a preacher, let us learn from God's Word how we are to conduct ourselves in a manner pleasing to God.

First of all, we must know what the office of preaching itself is. There are now many who regard the office of preaching as nothing but a good, human institution and institution; as a society chooses its chairman, its spokesman, its secretary, who is to look after its interests, so also do a religious society and hire a preacher who preaches to it as long as it pleases. But no, we do not have to look at the office of preacher in this way if we want to be Lutheran Christians; the office of preacher is a holy state, ordered by the triune God Himself, in which he is placed.

God has appointed white persons from among men to preach his word to men in his stead and in his name and to administer the holy sacraments and thus to build them up to eternal life. God has given great promises to this ministry. Whoever despises this office has no promise that God will grant him his grace in an extraordinary way. As far, therefore, as the Christian church is different from worldly societies and associations, so far is the office of preaching to be distinguished from the offices which such societies arrange among themselves. The Scriptures call the preachers of Christ servants and stewards of God's mysteries 1 Cor. 4, 1, ambassadors in the place of Christ 2 Cor. 5, 20, God's co-workers 1 Cor. 3, 9, the ministry of preaching the ministry of the Spirit 2 Cor. 3, 6. God Himself gives these and other glorious names to His servants so that we should hold their ministry in high esteem and honor it against all unbelievers and enthusiasts who despise it. The triune God, therefore, is the one who established the ministry of preaching in his church; he is also the one who maintains and propagates it in the world, and he will not allow anyone else in his church to have the public teaching office except the one he himself has entrusted with it.

In ancient and modern times, there have been people who, out of enthusiasm and lack of understanding, have mixed up the office of preaching with the spiritual priesthood of all Christians and have set up the wrong principle that every Christian can and should preach and teach, if only he understands it or is driven by the spirit to do so. It is therefore necessary to set the right relationship of the spiritual priesthood to the ministry of preaching in the right light. It is true, and for all true, orthodox Christians their highest comfort lies in the fact that through Christ they are spiritual priests before God, that in Holy Baptism they received the glorious right of grace to appear before God through the only mediator and high priest, Christ. 5, 2. Eph. 2, 18. 3, 12. and to offer spiritual sacrifices acceptable to God through Jesus Christ 1 Petr. 2, 5. In the Old Testament no one was allowed to touch the sacrifice except the sons of Aaron, but after the eternal Son of God had been baptized, he was allowed to offer the sacrifice.

He has made those who truly believe in Him priests, who may all approach the mercy seat with joy, without distinction of class, gender or age, and ask for everything from God in the name of Jesus Christ. Hebr. 4, 16. Joh. 16, 23. The same spiritual priesthood also imposes on every spiritual priest, i.e. every true Christian, the duty to offer spiritual sacrifices of praise and thanksgiving to God, such as giving his body as a sacrifice to God, Rom.

12, 1. to crucify his flesh together with his lusts and desires, Gal. 5, 24. to do good to the poor and to share with them, Heb. 13, 16. especially to confess God's word and the saving faith and to spread God's glory, Matth. 10, 32. 33. Coloss. 3, 16. and therefore to admonish the unrighteous, to comfort the

fainthearted, to carry the weak, to turn the sinner from the error of his way, 1 Thess. 5, 14. Jac. 5, 19. 20. Matth. 13, 15. In particular, it is incumbent upon the Christian householder to instruct and instruct his children and household in God's Word, Deut. 6:6, 7. But though all true believers are spiritual priests, they are not all teachers, but only those whom Christ has ordained. Ephes. 4, 11. 1 Cor. 12, 28. 29. We are born spiritual priests in Holy Baptism, we are called to be preachers; spiritual priests are all true believers, male or female, young or old, servant or free; but preachers and teachers are only those among them who are called by God; a spiritual priest, i.e. a true Christian, does indeed possess a spiritual calling. According to God's will, every preacher should at the same time be a spiritual priest, i.e. a true Christian; but no spiritual priest, even if he were so full of the Holy Spirit that streams of living water flowed from him, should set himself up as a public teacher in the church and meddle in another's office. Dr. Luther says: "There you see

Be careful that there is not also a fool's eye there, that one penetrates oneself to preach, whether for the sake of one's stomach or for the sake of honor; for it is dangerous, it will never go out well. If you are learned and understand God's word well, and think that you will carry it out righteously and usefully, wait; if God wants it, he will find you well. Dear one, do not let art tear your belly. God has not forgotten thee; if thou shalt preach his word, he will well require thee in his time. Set him no goal, time, or place; for where thou wouldest not go, there he will drive thee, and where thou wouldest gladly be, there thou shalt not come." Whoever therefore throws himself out of his own impulse to preach is certainly not Christ's servant, but the devil's apostle, and cannot possibly take comfort from divine blessing in his activity; Christians should not hear such a one, but flee him as they would the devil himself, lest they make themselves partakers of other people's sins. If we want to be Lutheran Christians, we must also accept the 14th article of the Augsburg Conf. as true and divine. Conf. as true and divine, in which it is taught that no one should teach and preach publicly in the church or administer the sacraments without a proper profession. It is evident, however, that in this 14th Art. neither the exercise of the spiritual priesthood within the lawful limits, nor the Christian office of housemaster is abolished; nor is the Christian who lives among unbelievers and pagans and otherwise has the necessary ability forbidden to help them to the knowledge of God by teaching and instruction; for here the general profession of charity extends; nor does this article intend to forbid the layman to administer holy baptism in case of necessity, for necessity knows no commandment and abolishes the order. However, it is different with the administration of the sacrament of the altar, because it is not as necessary for adult Christians as Holy Baptism is for children, and in the absence of the sacrament of the altar Christians can also strengthen their faith through the Gospel, while for children Holy Baptism is the only means of beatification. For this reason, most orthodox scholars of God in our church, Luther in the lead, do not allow the common Christian, even the householder, to administer Holy Communion. Cf. Luther's works, Altenb. Vol. VI. 434.

Just as the preaching ministry itself is God's foundation, so it is also God Himself who places competent persons in the preaching ministry. In the past, God did this directly, as he called the prophets in the A. B. and as Christ called the apostles in the N. B. directly. We no longer have to expect this kind of calling, because although we cannot set a measure or goal for God's wisdom and power, we have neither commandment nor promise for such an expectation and we leave it to the

The church is not a direct calling, but an indirect one, i.e., through men. Ordinarily, after the church is founded and spread out, God does not call other than indirectly, i.e. through men; nevertheless, such an indirect calling is no less divine than the direct one. But the people through whom God calls are the Christian church; for this has the royal priesthood and therefore also the command to appoint preachers who carry out the duties of this priesthood in public congregation; to it Christ has given the keys of the kingdom of heaven, Matth. 18, 18, and consequently also the power to appoint preachers who administer these keys, preach the Gospel, forgive and retain sins and administer the sacraments. How the apostol. We have several examples of how the apostolic church carried out this command in the Acts of the Apostles. When the apostles, in accordance with their apostolic calling, could not stay with the churches they had founded, they did not wait until God sent them a teacher directly, but appointed elders from time to time in the churches, not that they imposed them on them without or against their will, for they did not want to be lords of the churches, but by letting the churches cast their vote and confirming the one thus elected by the laying on of hands. Acts. 14:23, cf. 6:3-6. Here, then, the apostolic church sets an example for us and serves as a model for how we should divinely conduct the business of calling. Since the Christian church is the body of Christ, which consists of many members, no member may be excluded in the appointment of the preacher, and all should use their right, but in the right order. Here in the V. St.,

where the secular authorities are in principle not members of the Christian church, and the church, as in the first three centuries, consists only of the teaching and domestic classes, both classes must share in the business of appointment, and the principle must be strictly adhered to that in a congregation in which there are already preachers, no new preacher, nor any school teacher or other church official, may be elected without the consultation and consent of the already existing preachers; for these may in no case be excluded from it, they are rather the main persons in it; see 2 Tim. 2, 2. Tit. 1, 5. We do not cherish the principle, as if the involvement of official persons were indispensable for a legitimate appointment, as if the persons in the preaching office were the exclusively privileged mediators, through whom the preaching office was propagated and transferred in an uninterrupted succession from the apostles to their successors; we leave this principle to the papists; Rather, we believe that if a small group of orthodox Christians (for we have nothing to do with heretics) in the midst of the unbelievers, completely cut off from others

If the churches of the true faith, as may well happen in our last distressed times, arrange the preaching ministry among themselves, they will do right and well, even if they have to do it without the help of other true-believing preachers; only they may see to it that they do it in the fear of God, with earnest invocation of God, with conscientious examination of the spirits, and do not burden themselves with an unfit or even unbelieving person to their irreplaceable harm. For God has not bound the calling exclusively to the doctrinal state, but has given it to his church, and where two or three become one, that they ask for, that shall be done to them. If, however, other orthodox preachers are known to an isolated congregation, it is undoubtedly in accordance with the unity of the spirit as well as Christian prudence not to avoid their assistance in this extremely important matter and either to have competent persons proposed by them or to have the person chosen by them examined, so that in this matter, since it is not a matter of money, goods and life, but of the eternal salvation of immortal souls, everything is done to prevent pernicious misconduct and deception. It is true that even righteous preachers can be deceived in the examination of spirits, but this does not make their counsel superfluous, and if preachers, from whom one should reasonably expect a sharper gift of examination, can be deceived, how much more easily can this deception occur with lay Christians, in whom one cannot always assume the same sharpness in the examination of spirits. As little, therefore, as preachers may claim infallibility or an exclusive right of examination, so little may laymen; but let him who thinks himself so wise and wants to stand on his own feet see that he does not become a fool with his darkness.

Finally, the God-pleasing direction of the professional business also includes that the rules laid down in the Scriptures are observed and that no other person is appointed than the one who has the qualities required in God's Word. So let us ask, how should a preacher be chosen according to I Timothy 3, 1-8. 3, 1-8, Tit. 1, 5-9, it mainly depends on 3 things; 1. he must know and confess the pure, saving doctrine from God's word; he must not be an unbeliever or unbelieving person. What the pure doctrine is, however, must be a matter already decided among Lutherans, namely none other than that which is contained in the precious apple of the eye of our dear Lutheran Church, the unchanged Augsburg Confession and the other symbolic writings of the Lutheran Church. Church. Anyone who does not profess this doctrine with heart and mouth and wants to make exceptions or clauses here and there has nothing to do with him; 2. he must not only know and believe the pure, unadulterated doctrine, but must also present it clearly and emphatically and refute the false doctrine from God's word.

understand. That is what St. Paul says, a bishop must be teachable, capable of teaching others, powerful to exhort by sound doctrine and to punish those who contradict. This teaching ability, however, is a gift that must be diligently learned and much practiced; such teachers do not fall from heaven, nor do they grow from the earth by themselves, like mushrooms, but must be educated and trained. So that there is no lack of capable teachers, the Lutheran congregations are obliged to establish and generously support teaching institutions for the education of future preachers and teachers. But how is it that it occurs to so few to ask: what is to become of our children? where will we get teachers if our present ones go away with death? It would be truly necessary to wake up the lazy, sleepy Lutherans and to make them seriously aware of their Christian duty. 3. The preacher should lead a godly, blameless life, so that he not only does not cause trouble and blasphemy, but rather is an example to his flock. 1 Petr. 5,3. Faithful preachers, says the godly Matt. Chemnitius, must be such that the listeners who look to them learn how they themselves should be according to God's will in their speeches and their whole conduct, and just as in the printing press the types print a certain form of the letters, so also preachers should print the form of godliness in their lives; and Augustine says: as much as an ungodly preacher builds up by his teaching,

so much he tears down by his evil life, if otherwise one who lives evil can build up in any way. For he who is not moved by the teaching he presents in God's stead will certainly teach coldly. Therefore let every church open wide its eyes according to the apostolic commandment 1 John 4:1: "Believe not every spirit, but try the spirits whether they are of God. For if it charges itself with a heretic and false spirit or an unfit subject or an ungodly, offensive person as a teacher, it alone is guilty of this and will have to give account to God.

(Conclusion follows.)

(Sent in by G. H. Löber.)

The false teacher Arius and his end. (Continuation.)

3. rejection of the Arian heresy at the great church assembly at Nicaea, in 325 AD.

As sad as the occasion was for which this great church assembly was called together, it nevertheless undoubtedly affords us many a pleasing and uplifting sight. - We have heard in the previous section how seriously the

*) Won't the dear brothers in Missouri soon give a detailed report on the condition of our seminary in Altenburg, Perry Co, Mo. Just that would be a means of rousing the sleepers.

The pious Emperor Constantine made it his business to help the church of his empire, which was so deeply troubled by the Arian heresy, to find peace again.

As respectable as this striving was in itself, it deserves even more recognition when we see that he did not want to achieve that ecclesiastical peace either through violent measures or through prescribed forms of an ambiguous confession of faith, and thus just as little wanted to rule over consciences with secular power as to be content any longer with the untenable whitewash of a mere external union. *)

If we now see how he did not let himself be displeased to have the bishops from all parts of his entire empire brought together at his expense from the farthest east and west, to entertain them for several months (others say even longer) and to bring them back to their homeland on a free station after the end of the Council, then we must certainly say that this monarch must have had the cause of Christ and the salvation of the Church not a little at heart.

But we will hear more about how he behaved in a Christian manner at the council itself. First, however, let us take a look at the venerable assembly itself.

Three hundred and eighteen bishops, and probably more than as many presbyters and deacons, had gathered in the imperial castle church at Nicaea (in Asia Minor) on long rows of seats raised behind each other on both sides. Most of the present bishops got to know each other face to face, although they had been known to each other by name for a long time. For among them were names that were called with high esteem among Christians far and wide, venerable old men and fathers who had grown gray as servants of God in great patience, in tribulations, in hardships and anxieties, in beatings, in prisons, in work, in vigils and fasting; - Among them were men who still bore the marks of bloody persecution on their mutilated limbs and bodies, as a sign of the Lord Jesus; - trained fighters who knew how to defend the honor of their Savior in the word of truth and the power of God, with weapons of righteousness on their right and left. And how much more could be said of other, more unknown members of this assembly, whose names history has not distinguished, but some of whom are even said to have had apostolic gifts.

But the whole great assembly, consisting of the most diverse tribes of peoples from

Note. Of course, later on, St. Andre Emperors did not behave in such a Christian way, and used an arrogant despotic influence on the churches for all kinds of political purposes. However, the Prussian government, for example, did not act in a more Christian manner when it arbitrarily prescribed ambiguous ecclesiastical forms and thus finally even wanted to force a union between the Lutherans and the Reformed.

The fact that the Christianity of the world had come together in Asia, Africa and Europe gives us an obvious and pleasing proof of how far Christianity had already come in the world since the time of the apostles by God's grace, and had been spread everywhere even in the most severe persecutions. Yes, from the small mustard seed of Christ's kingdom, which once not quite 300 years ago the few apostles had sown in the mighty masses of people under great struggle and resistance, had now become a great tree by God's almighty grace, which could gather so many souls and congregations under its branches in all countries around, that their shepherds and teachers alone were already such a great number. For the sake of the despised Lord Christ, who had recently been ridiculed by all Roman rulers, and whose confession and name had been forcibly forbidden and suppressed by public state laws, a victorious emperor, crowned with worldly glory, now had to organize an assembly in which the honor and true

divinity of this Lord Christ was to be defended before all the world. - This is how God turns the thoughts of the nations! In this way he can also direct the hearts of the great, like the streams of water!

However, many pagan scoffers and philosophers, many curious, idle spectators had gathered at the Nicene church meeting, who wanted to tickle their ears at the negotiations of the Christians, even challenge them to a quarrel, and try their luck at making their faith ridiculous and contemptible. However, we have already told in the first number of these sheets the beautiful example of how one of those arrogant worldly wise men was overcome by the simple but powerful testimony of an old faithful Christian and brought to the confession that he could not resist believing as well.

Certainly, more such victories would have been achieved for the glory of Christ, if unfortunately many of the bishops present - certainly to the great pain of the others - had not sought their own honor and in all kinds of jealousy and mutual bitterness had dampened the spirit in them.

When the peace-loving emperor had reverently entered the circle of the assembly and sat down at the bishops' behest, he first expressed his heartfelt joy and gratitude to God that he had been granted the privilege of seeing such a large number of God's called servants gathered around him, But he also exhorted them to put aside all personal quarrels among themselves and to work with him in love and harmony to attack the main enemy who had blasphemed the salvific teachings of Christ and so dangerously threatened the peace of the whole church. For this reason, he had a large number of received letters of complaint thrown into the fire, in which they had accused each other and complained to him.

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He said that it was up to them to forgive one another for the sake of Christ and to unite in brotherly love.

When the venerable bishop Eustathius of Antioch had thanked the emperor in the name of the rest of his brethren and had duly acknowledged his Christian spirit and zeal, the emperor went on to say that he desired nothing more than that, after God had given him victory over his worldly enemies and had subdued the tyranny of cruel persecutors of Christians, the church in his lands should also come to peace and, against all heresies and troublemakers, unite on the right ground of the true faith in right unity of spirit. Therefore, as representatives of this church, they should examine the Arian controversy with each other from the prophetic, evangelical and apostolic writings, which they would have at hand here, and with calm deliberation, they should mutually pronounce on what is to be punished and rejected in the matter.

Then Eusebius of Nicomedia read out a written confession in which the main point of the whole Arian heresy was expressed so bluntly, but also so brazenly, that almost all those assembled could not refrain from expressing their justified horror and displeasure against it in every way. But when a heated exchange arose, and one after the other expounded the blasphemous and ungodly nature of that doctrine on biblical grounds, and Eusebius himself became frightened and dismayed, and the scripture he had read was finally torn to pieces in front of the entire assembly, the emperor was always admonished again, the emperor always again exhorted to gentleness and calmness, damped the fire of those who had forgotten themselves in angry heat, and strengthened those whose contradiction, though with decided earnestness, was nevertheless connected with composure and moderation.

It is not clear whether Arius himself was present at the meeting. However, he was represented by at least 17 bishops who were on his side, while others present were probably secretly on his side. Among all the opponents who fought Arianism, one young man in particular stood out, whom God had equipped with as much correct knowledge of doctrine as with courage and holy zeal for the cause of Christ. This was the righteous and venerable Athanasius, who at that time, as Alexandrian archdeacon, had accompanied his beloved bishop Alexander to Nicaea, and had vigorously supported him in the battle in his old age.

We intend, God willing, to give a more detailed account of the whole life of this great Doctor of the Church in these pages at a later date, from which the Christian reader will be able to see even more clearly what a strong support and pillar of the Church this witness to the truth was.

But also how much he had to suffer for the sake of the truth from the vengeful and malicious persecution of the Arians. For now, we will remain only with the Nicene church meeting and note only the following about the further progress and the final result of it:

However, the Arian-minded could not resist the unanimous testimony of the great majority for long and had to admit in writing and orally that Jesus Christ was true God; but they deceitfully connected another concept with it, namely that He was God only in so far as the Holy Scriptures also mention angels and holy men. Scriptures also call angels and holy men often gods. Holy Scripture also often calls angels and holy men gods. If one answered them now still more definitely that He was the true God, then they admitted this again only with the false clause that He had been made for it by God. If, on the other hand,

the Scriptures testified that he was God by nature, they were satisfied; for they said, "We too are of God, from whom are all things.

Thus, one Eusebius of Nicomedia twisted and turned with his like-minded party to maintain their error as long as possible and to hide it as much as possible, so that they would not be deposed and excluded. Even the other Eusebius, the oldest famous church historian and bishop of Caesarea in Palestine, who at least was not averse to the Arians in his heart, only wished that one should remain with the more general expressions in which the church had hitherto spoken of this article. But it was rightly felt that this would not settle the matter and would not adequately prevent the misinterpretation of this biblical expression against the new heresy. Therefore, all biblical passages in which the true deity of the Son of God is spoken of were collected once again, and from them the conclusion was drawn that, although it could also be said of the creatures that they were of God, because they were created by God without having an existence of their own, the Son was of the Father in a quite different way, namely, "God of God, light of light, true God of true God, born, not created, and of the same essence as the Father. This understanding of the Word of God, as the Church has known and understood it from time immemorial in complete agreement with the whole of Holy Scripture, they now pronounced, in order to protect the Old Apostolic Creed from heretical misunderstanding, in that more closely defined symbolism which the orthodox Church, in the collection of its symbols, has called the "Nicene Creed," unanimously adopted and preserved to this day.

This confession was now presented to the assembled fathers for signature by imperial order and was actually signed by all of them, including the two Eusebius (although they later declared otherwise). Only two Arian bishops, Theonas and Secundus, refused to sign, and together with their Arius were deprived of their offices, expelled from the church as enemies of Christianity, expelled to Illyria, and

Note. The same ambiguity is still found among countless preachers who neither want to give honor to the truth nor lose their offices. And oh! how many congregations let themselves be deceived by such!

all the writings of Arius most severely frowned upon. - —

What else was decided at the Concilio of Nicaea for the settlement of the disputes about the time of Easter and about other ecclesiastical matters, we leave undecided now and give in the next and last section only the important and warning story of the terrible end of Arius.

(To be continued.)

Random thoughts.

Indifference, on the other hand, whether the doctrine is pure or false, is usually more dangerous than hard insistence on false doctrine. With indifference, the search for truth ceases; but zeal for such false teaching easily turns into zeal for the right one when God opens the eyes. Revelation 3:15, 16.

Do not say: if the wrong teachers are attacked hard, so they become usually instead of better only worse and worse! - They do not become worse thereby, but, if it seems so, they only become more obvious.

Do not say: What is the use of all fighting against errors; the false teachers do not convert! - Even if they do not convert, they are still driven to the Scriptures; they are awakened from their sleep by the answer and restrained not to deviate too unconcernedly from the Holy Scriptures. This does not bring the fighter for truth the joy and honor of a victor, but it benefits the congregations of the false teachers, who are chased somewhat in zeal. This is reward enough for a little ridicule and slander, which of course always follows the testimony of truth.

The false teachers always have the sheep's clothing on, but the wolf nature hidden underneath; right teachers, on the other hand, sometimes have rough fur, but lamb nature underneath.

Shameful prejudice.

When Duke George received a copy of Luther's book, "Ob Kriegsleute auch in einem seligen Stande sein können," on which Luther's name was omitted, he liked it so much that he said to Lucas Cranach, who was working for him in Dresden at the time: "See, Lucas, you always praise your monk at Wittenberg, Luther, how he alone is so learned and alone can speak good German and alone can write good books; but you are wrong both in this and in other things. Behold, I also have a little book, which is good and better than Luther could ever do. The painter looks at the book and pulling another copy of the same book out of his pocket, he says: "Gracious Prince and Lord, Luther made this booklet, only his name is not on it. Here is one he gave me himself, with his name printed on it." The duke saw that this

was so; he became angry, cursed and said: It is a pity that such a hopeless monk should have made such a good little book!

Printed by Weber and Olshausen.

From Ordinary Calling to the Ministry of Preaching.

(Conclusion.)

The circumstances here make it necessary to say something about the so-called temporary appointment. In this country, as far as we know, it is, with rare exception, the custom among the Lutherans to appoint the preacher only for a certain number of years and, after the expiration of this time, to elect him anew or to put another in his place, regardless of whether there is just complaint against him or not. To our knowledge, the first traces of such a temporary appointment in the Lutheran Church are found during the so-called Interim of 1547-52, when several southern German imperial cities appointed their preachers only for a certain number of years because of the precarious situation in which they were placed by Emperor Charles V; and although this state of emergency ceased by the Treaty of Passau in 1552, they nevertheless maintained this manner, no doubt for no other reason than to keep the teaching profession always in a humiliating dependence on the secular authorities. Later, this temporary profession disappeared in the Lutheran Church of Germany, and we only encounter it again here in America. We cannot approve of such a temporary profession in any way, but rather consider it quite reprehensible and unworthy of a Lutheran congregation for the following reasons: 1. It flatly contradicts the doctrine of the divinity of a proper profession. Above we have proved how the Christian congregation is not the master, but only the servant and instrument through which God calls. Now if a calling is lawful and therefore divine, it is not in the power of any man, nor of any congregation, to determine in advance how long the calling shall be valid; but a congregation is obliged to let the preacher whom God has given it, and who faithfully administers his office, stand as long as God himself lets him stand, that is, until God sends him to another congregation by another divine calling, or until he transfers him from the contending to the triumphant church by a blessed death. As little as the preacher without heavy

If a preacher violates his fidelity to the shepherd out of mere arbitrariness, desire for change, convenience, avarice, ambition or other carnal considerations, he may leave his congregation over which the Holy Spirit has made him bishop, Acts 20:28. 20:28; just as little may the congregation arbitrarily dismiss its rightfully appointed preacher, otherwise it degrades the ordinary appointment to a worldly rental business. About this nonsense Mart. Chemnitzius complained about this nonsense: "Even in our church," he said, "many do not understand this matter properly; for just as one who hires a servant has the power to send him away if he wishes, so some think they have the power to send away preachers, even if they have no just cause. (2) The temporary profession is contrary to the love that a congregation owes to its preacher. The apostle says Gal. 6, 6: "He who is taught by the word divides all good things to him who teaches him. Do not be deceived, God is not mocked. But where is this so earnestly bound love for a faithful pastor (of course we are not talking about hirelings and belly servants), if one who has prepared himself for the preaching ministry from his youth with much expense and diligence, and has not been able to collect any treasures in his ministry, is dismissed again after two, five or more years and sent into misery with wife and child? If the world does this, one is not surprised, it has not learned otherwise from its father, the devil; but if a congregation does it, which calls itself Lutheran, one does not know whether one should be angry at its courageousness or pity it for its blindness. 3. the temporary profession disputes the obedience of the listeners to their teacher and pastor. Hebr. 13, 17. says: Obey your teachers and follow them, and Luc. 10, 16.: He who hears you hears me. Therefore, if a righteous servant of Christ proclaims the word of God in integrity and power, and without regard to his or her person, carries out the ministry of consolation and punishment according to the guidelines of the Holy Scriptures, then the church will be a true church. If the congregation is disgraced by the divine majesty, it owes him obedience. But the great multitude does not want to suffer this; the preacher should preach gently and put padding under the arms of the wicked. Has now

The preacher, who fears God's judgment more than he desires man's days, especially offends the influential and respected members by his sharpness, only be prepared to fail at the next election; but he must not say: you uncircumcised in heart and ears, you always resist the Holy Spirit, you reject God's word by sending me away; they will wipe their mouths and say: do we not have the right to do this? Have you not become one with us, to serve in such and such a way? We are free men, we will not let our freedom be taken from us. Truly, a beautiful freedom invented by the devil! Thus the temporary profession must serve the secret enemies of the truth to the sound cover of their malice! If the preacher is a heretic and false teacher, or if he leads an obviously criminal course of conduct, the congregation should not

tolerate him and, after a just and impartial investigation, should deprive him of his office; but if he is innocent and faithful in his office, the congregation owes him all honor, love and obedience, and should regard him not as a servant of men, but as a servant of Christ and receive him as an angel of God, yes, as Christ Jesus, Gal. 4:14. In our opinion, therefore, no orthodox congregation should and may issue such a temporary hireling profession without grave sin, and no preacher may put up with such, otherwise he makes himself complicit in other people's sins. - It remains to speak of ordination. Ordination, if we actually speak of it and distinguish it from vocation or calling, is the public and solemn confirmation of calling; by it the office of preaching is entrusted to a competent person who has been called to it by the church; he is consecrated to this office by prayer and the laying on of hands, made certain of his rightful calling, and publicly and solemnly reminded of his official duty in the presence of the whole church. These are the words of the acknowledged orthodox John Gerhard in his *^Doo. tllsol. äs rvin. eeel. Loot. XII. §139 et seqq.* He goes on to prove that ordination is not expressly commanded and instituted by Christ, but that there is no trace of it in Scripture. Scripture, and that it is not a sacrament in the true sense of the word.

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The Church has not yet ordained a person in the sense of the ordination, nor has it imprinted an infallible character on the ordained person, as the papists teach, nor is it absolutely necessary for the lawful administration of the office of preaching; therefore, where it is not possible to obtain it, a person duly appointed by the Church may preach and administer the sacraments even without ordination; Nevertheless, in case of necessity, it should never be omitted when the office of preaching is appointed, partly because we have no reason to deviate from the practice of the apostolic church, in which preachers were ordained by the laying on of hands of the elders and prayer and consecrated to God, as it were, Acts 6, 6.13, 3. 6, 6.13, 3. 1 Timoth. 4, 14. 5, 22. 2 Timoth. 1, 6, partly because of their beneficial use. And in the same way, we hold ordination neither higher nor lower, and do not want it to be despised or omitted in any way. On the contrary, we are firmly convinced that it must be maintained in our broken times, when purity and unity of doctrine have almost disappeared, and even the Lutheran church threatens to dissolve more and more into individual sects and parties, The Lutheran Church, however, must be maintained in all seriousness as a blessed means of preserving the purity and unity of the faith among the Lutheran congregations, of inculcating the great importance of the ministry of preaching in preachers and congregations, and of helping to propagate the noblest jewel of pure, unadulterated doctrine in the church through the divine ministry of preaching. May God, who founded this holy and high office, preserve it unharmed among us and thereby also continue to gather a church among us, so that He may be rightly recognized, praised and glorified by it in this life and the life to come from eternity to eternity. Amen.

Editor's Note. - From the above, it is logical to conclude that those preachers who let themselves be rented for only one year, etc., must be regarded not as appointed servants of Christ and His Church, but as servants of men. As n. a. Kromayer writes: "Of those who have the right of appointment, the office of preacher cannot be transferred in the manner of a contract for a certain number of years, nor with the reservation that the person appointed can be freely dismissed again. The power to enter into such a contract is nowhere conferred or indulged by God on those who are to be called. Therefore, neither the one who is called nor the one who is to be called can regard such a calling and dismissal as a divine one." [The excuse is not valid that the American congregations do not usually do otherwise; for the fact that most of the local congregations do not want servants of Christ, but congregational servants and church-keepers, is the fault of the local preachers themselves. If all genuine

If Christian preachers do not accept the clause that the congregation can arbitrarily keep or dismiss the preacher after a certain period of time, the congregations would not only soon comply, but this would also have the most beneficial consequences. The congregations would get a better idea of a true servant of Jesus Christ; they would be more careful when appointing a preacher and would not think, if the person is a scoundrel, you can get rid of him after a year. The ignorant country folk, who so often make a living out of the preaching ministry and let themselves be used like cowherds, would soon be unmasked and at least not be employed by any Christian-minded congregation. Finally, it will perhaps be objected that an appointment for a short time is preferable because there are so many, especially in this country, of whom it becomes apparent shortly after their appointment that the congregation has been mistaken in them; if

such a person had been appointed for life, his congregation would have been very badly off, while in the case of a temporary appointment it could quickly get rid of a bad subject by paying him only his annual salary. To this we reply: if a congregation appoints a preacher according to God's order for life, and the preacher is revealed to be a heretic, or if he leads an annoying course of conduct, then the congregation can get rid of the wolf much more easily and quickly than if it has made itself binding against him at least for a year by a contract valid in court. As soon as the preacher is revealed to be a wolf, the congregation can not only, but must also leave him without further ado and flee, and thus from this moment on all obligation of the congregation against the recognized deceiver ceases. Such a one is set apart by God in his word, so the congregation may and should also consider him as such, declare him and treat him as such.

(Sent in by G. H. Löber.)

The false teacher Arius and his end.

(Continued.)

4. the end of Arius.

In the previous section, we considered the great and important church assembly at Nicaea, which Luther rightly calls "the best concilium" that was held in the church after the oldest apostolic one. Every righteous Christian has to praise God that at that time the highly important article of the true Deity of Jesus Christ and the Holy Trinity was so victoriously defended against devilish falsification and false doctrine by such a great cloud of witnesses, and that the purely biblical confession of it was established anew in the church as a dam for all times to come.

It is true that the older and newer unbelief be

The Lutherans wanted to claim that the actual church doctrine of the divine Trinity had only arisen at that time, but had not been taught that way before from the time of the apostles. But just as in the papacy the whole of Lutheranism was called a "new religion", even though it only restored the old Apostolic doctrine, in order to protect the old and time-barred errors all the better, so many preachers of reason, in order to whitewash their unbelief, would like to make the Nicene Symbolism suspect, as if something new and hitherto unknown had been found in it with regard to the Holy Trinity. The first part of the book is the "Theology of the Holy Trinity".

Every unbiased Christian, on the other hand, can convince himself from the entire Word of God that in both the Old and New Testaments no one believed in any other than the triune God as confessed by the Nicene Fathers. However, already in the times of the apostles, under the wise, ruling hand of God, all kinds of heresies often served to develop the opposing truths from God's word and to better protect them on all sides with reason and counter-reason; but when the apostle Paul, for example, 1 Corinthians 15, against certain false teachers in Corinth, explains, proves and justifies the doctrine of the resurrection of the flesh in more detail, this doctrine in itself was not a new and different doctrine than that which was already contained in other parts of the Holy Scriptures. Scripture. Likewise, the Arian heresy was the cause that the doctrine of the Holy Trinity was rejected by the then Catholic Church. The Arian heresy was also the cause that the doctrine of the Holy Trinity was developed and proven more precisely by the church of that time from the Holy Scriptures. However, the devil and all those who want to call this doctrine a mere human invention of the church teachers of that time must be defied!

But we return to the history of the church itself at that time and ask: what was the success of the great efforts that were made at that time to preserve the pure doctrine? The answer to this question is that in a large part of the Church, and especially in Egypt, where the Arian controversy had broken out, the peace of the Church was restored for several years, and Emperor Constantine did not refrain from calling upon the teachers and congregations in a special circular letter to give thanks to God for this new victory over the satanic empire and to hold fast with one accord to the true confession of the true God. Eusebius of Nicodemia, however, who soon after the Nicene Council became unfaithful to the true confession he had signed, was dismissed from his office by imperial order. He was dismissed from his office by imperial order and expelled from the country.

However, despite all these successes, the course of events took a completely different turn after only a few years. A certain presbyter, who was secretly in sympathy with the Arians, had become the confessor of the

Imperial. Constantia's sister had a great influence on this lady, and brought her more and more to the conviction that Arius had been wronged. Constantia disclosed this to her brother, the emperor, by whom she was dearly loved, and had him promise her on her deathbed that he would make amends for the

injustice done. If Constantine had had such a faithful pastor and fatherly advisor around him, as a Prince John the Steadfast later had in his faithful and beloved Luther, he would undoubtedly have stood firmer in the new storm of temptation that now came over him. But unfortunately, the emperor, who was perhaps still little experienced in the testing of spirits, was at that time surrounded by several Semi-Arian bishops, among whom was that other Eusebius of Caesarea. *) These people made every effort to persuade the emperor that the whole fight against Arius was nothing more than an empty argument, in which Arius himself had never denied the divine dignity of the Lord Christ.

And so it happened that the emperor became weak and had Eusebius of Nicomedia and the other exiles recalled and reinstated in their former offices, not as Arians, but as supposed orthodox Trinitarians (that is, those who believe in the divine Trinity). However, Constantine had a confession of faith made by Arius himself, which, of course, was written deceptively enough that it should not have led the emperor to a different judgment about this dangerous man. But only after Arius had been examined by a number of bishops from the Orient, to whom the matter was assigned, and had also been acquitted to the Emperor's liking, was he sent to Alexandria with the Emperor's order that he be acquitted. He was sent to Alexandria with the imperial order that he be reinstated there in his presbyteral office.

But after the venerable Bishop Alexander had died a blessed death in Alexandria in the fifth month after the Nicene Council, and the whole community had unanimously elected Athanasius as his successor on his recommendation, the latter opposed the resumption of Arius with such firm determination that the emperor could not persuade him to change his mind even by threats.

While Arius and his party resorted more than ever to the most malicious lies in order to overthrow Athanasius, the latter answered to the emperor, but he did not do so.

These semi-Arians did not teach, like Arius, that the Son is a creature; but they also did not want to confess with the Nicene symbol that he is of the same nature as the Father (*homousios*), but only of a similar nature (*homoiousios*). Thus, they deceitfully smuggled in another false leaven with a single added letter, which again could have soured the whole dough. - How few Christians still believe today what Galat. 5, 9. 2c. is written!

The more the revengeful enemies could not rest, the less they could think of new plots to win over the easily movable emperor to their side. Therefore, they not only bribed a lascivious woman to accuse the righteous bishop Eustathius of Antioch of adultery, for which reason this faithful servant of God had to end his life in exile, but they also accused Athanasius of several murderous deeds that he had committed. Among other things, he was supposed to have killed a certain bishop Arsenius and to have cut off one of his hands in order to practice sorcery with it. And indeed, at a synod in Cyrus in 335 A.D., where Athanasius was to answer for all these charges, a withered human hand was shown, which he was supposed to have cut off from Arsenius. But God helped that Athanasius could present Arsenius not only alive, but also still in possession of his two hands and disgrace his enemies for the sake of this and all other accusations to such an extent that even some of his most bitter accusers admitted their blatant injustice and asked him for forgiveness.

Nevertheless, he was deposed from the synod because of several other accusations that had been forced out of some Christians there with clubs and whips by a commission of inquiry sent to Alexandria, despite all the witnessing and intercession of many righteous people. The emperor, however, who still wanted to take care of him, was finally upset against him only by the fact that it was said that Athanasius had wanted to hold out tragedy, which should have been brought from Alexandria to Constantinople.

Thus Athanasius was expelled to Gaul in 336, perhaps only to put an end to the complaints and quarrels against him. The triumphant enemies, however, thought they had finally found the happy moment when Arius, as it had happened before with him in Jerusalem, could now be solemnly accepted into the ecclesiastical community in the imperial capital Constantinople. The triumphant enemies, however, thought they had finally found a happy moment when Arius could be solemnly and publicly readmitted into the ecclesiastical community in the imperial capital Constantinople, and then perhaps soon be promoted to the office of bishop.

Once again the deceived emperor, as if he did not suspect anything good, took the hypocritical Arius before him in order to assure himself of his orthodoxy. When asked whether Arius accepted the Nicene decisions, he signed them without refusal. The emperor demanded that Arius swear to them. This he also did. If you have sworn correctly," the emperor called out to him at last, "then you will not escape God's judgment. - And behold, what happened! - —

Arius was also to find a righteous bishop Alexander in Constantinople, through
Who his wickedness should be revealed, as it had first come to light through that first Alexander in Egypt.
- The emperor now ordered the later bishop of this name to readmit Arius to the Christian community, and

the whole party of him was already looking forward with loud rejoicing to the day when this would happen. Then Alexander, who under such circumstances could not expect any more help from men, turned with fervent supplication to the almighty helper in heaven, went to the church and remained there for several days with many tears in fasting and prayer, while the congregation did the same for itself and cried out to heaven with incessant cries to God that the Lord would look into it and have mercy on them and take care of them. - Meanwhile, the day approaches when Arius is to be introduced into the church in a solemn procession. Then Alexander and his friend Macarius went into the church again, prostrated himself on the steps of the altar, and pleaded with great fervor of his soul to God that He would not let the wolf, who now came in sheep's clothing, come among the right sheep and tear the flock apart; but if He would allow this according to His inscrutable counsel, then He would call him, His servant, from this life even before then.- Herewith he went home weeping. And the next morning, as Arius was about to enter the church with a long, triumphant retinue, he was suddenly overcome with fear near the imperial town hall. And when Arius was about to enter the church with a long, triumphant retinue, he was suddenly overcome by a violent fear and such pain in his abdomen that he had to leave the procession and look for a place where he could get relief. In the meantime, the crowd waited impatiently for Arius to return; but he did not come back, and was finally found dead under the gruesome sight of all his entrails gone from him.

Thus ended the false teacher Arius, as a warning example for all who walk in his footsteps! - And oh! how little the Arians of that time let themselves be warned by that judgment! The Emperor Constantine himself died shortly thereafter, in 337 A.D., and it is not known what other impression the terrible death of Arius made on him than that he received Holy Baptism from Eusebius in Nicomedia shortly before his end. He was baptized by Eusebius in Nicomedia shortly before his end, but he did not become an Arian according to his actual confession.

But under his sons and successors the Arian heresy, more than ever, took hold again, so that among many other heresies, which devastated the Church, under Constantius there were only 2-3 righteous bishops left who had not accepted Arianism.

But if we now look at the later and our time, we cannot refrain from making the following concluding remarks on the above historical account:

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Arius once claimed that, except for the one article in which he taught differently, he agreed with the church in all other respects; indeed, he thought that he believed the doctrine of God the Father, of salvation, of justification, of the sacraments, and the like, even better than those Christians who called themselves orthodox. But he was very much mistaken in this; "for he that denieth the Son hath not the Father also," says John in his first epistle Cap. 2:23, "and he who does not have the Son of God does not have life," Cap. 5:12. Therefore, Arius had neither the correct knowledge of the Father, nor the true, life-giving and salvation-giving faith of the forgiveness of sins, and so on.

If we first apply this to the Roman Catholic Church, it professes the Apostolic, Nicene and Athanasian Creeds; but through its papist heresies and long known gross heresies, yes, through its enmity against all confessors of the only righteous and saving faith, it cancels those Christian creeds and contradicts them to such an extent that it also has a completely different Christ and thus a different Father, a different forgiveness and altogether a completely different forgiveness. It cancels those Christian creeds again and contradicts them in such a way that it also comes up with a completely different Christ, and thus a different Father, a different Comforter, a different forgiveness and in sum a completely different faith than that which the holy Scriptures alone lead to salvation. This is the only way to salvation.

Therefore, may Mr. Oertel, in his so-called "friend of the truth", take as much trouble as he can to justify even the most atrocious errors, which he once detested; may he now excuse and defend the whole papal life of shame and the bloodthirsty inquisitions and persecutions with which the Roman See has defiled itself for centuries; May he, on the other hand, with nameless blindness, derive all the stains and evils of the last three centuries only from the highly blessed work of the Reformation and thus faithlessly deny and condemn the true faith of his Lutheran fathers, we want, with God's help, to remain faithful to this Lutheran, as to the actual Old Catholic, i.e. truly Christian, faith. i.e., truly Christian faith, as Mr. Oertel himself exhorted some members of his former Lutheran congregation on his departure from Perry County, "that they might remain faithful to the recognized truth, even if he should once fall away from it."

(Conclusion follows.)

(Sent in by Pastor Schieferdecker.)

On the evaluation of Methodism.

In No. 24, Year 6, of the "christl. Apologeten" a certain Carl Köneke from Mascoutah, Ill. writes: "Six joined our (Methodist) congregation, among them was an Israelite, a young man, who received Holy Baptism on the 2nd day of Pentecost. This also caused a great celebration in the congregation. He does not yet have the testimony of the Holy Spirit, although he has been longing for it; but I hope that the Lord will soon reveal Himself to his soul and give him life according to his faith. This is a striking proof of the enthusiasm of the Methodists about the effects of the Holy Spirit. According to the statement of the referent, that Jew had the

The first baptism was received, but not yet the testimony of the Holy Spirit. Therefore, according to the method. Therefore, according to the Methodist view, the testimony of the Holy Spirit does not take place at baptism. The Scripture teaches us differently: "There are three who bear witness on earth: the Spirit, the water and the blood; and the three are together. 1 John 5:8.

If by water is to be understood Holy Baptism, as even the Methodists cannot deny, how can they separate the testimony of the Holy Spirit from Baptism, since Scripture obviously teaches the opposite? Does not Christ also put water and the Spirit together? "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Joh. 3, 5.

But the Methodist does not believe that the Holy Spirit works through baptism; therefore, he also seeks a direct testimony of the Holy Spirit. This is the enthusiastic leaven that permeates their whole doctrine as well as their whole practice. They disregard the ordinary means of grace, Word and Sacrament, and seek the assurance of divine grace and the truthfulness of the divine work of grace on their souls not from Word and Sacrament alone, but mainly from the feelings of their hearts, which they derive directly from God. Think what treatment or rather maltreatment of souls springs from this. One example among many is that Israelite, certainly good, but deceived. He let himself be baptized; certainly out of a sincere desire for salvation and grace, for the speaker himself gives him the testimony that he had searched with longing. Where there is a longing for grace, man is also capable of grace. Accordingly, the little spark of faith in the honest Israelite should have been awakened and nourished in order to be able to take hold of the great promises of God in baptism with joy. But instead of this, doubts about grace are first thrown into the heart of the poor baptized. Because the Spirit does not yet spring up in him or laugh or give other methodical signs of his presence, he is forced to struggle for the testimony of the Holy Spirit. The poor man gets into fear and confusion; he does not dare to believe that he has already received this testimony with his baptism; he gets comfortable in the assumed form and confesses that he does not yet have the testimony, but that he is looking for it. In this way, the poor man is deceived into turning away from the promises of God and the divinely ordained means of grace with his trust, and instead surrendering to the deceptions of his own heart. The consolation of Holy Baptism is now completely lost to him, it is nothing more to him than an empty ceremony; and what can he still care about this ceremony if it has not given him the most important thing, the assurance of grace? Thus the Methodist, perverse treatment of the soul destroys all firm confidence in the Word and promises of God, and leaves man to the self-deception of his own heart. The good fruit awakened by the sermons of repentance is soon nipped in the bud again by the unscrupulous treatment of the soul, and instead of a healthy, well-formed man in Christ, a freak is born.

N. S. - Just now the sender sees from No. 14 of the "Apologist" that he has received a reply to his "Call to Lutherans" 2c. The sender intends to present this answer in the next issue of the "Lutheran" as a new sample of the Methodist spirit to the aforementioned reader. reader as a new sample of the Methodist spirit.

Instruction for those who are challenged because of weakness in their faith.

(Taken from Nikol, Selneccers *Conc. funeb.* I.
S. 130.)

If our faith feels weak in our heart, we should pay attention to it, as God's Word itself teaches us:

1. That faith is God's work and gift, 1 Thess. 3. Joh. 6.

2. that we ask ourselves and examine whether we want to believe and wish that our faith were stronger and more powerful. If the will is there, God's work and power is there. For the tiny will is God's power and effect, as St. Paul testifies that God also works the will in us. Therefore, even a weak, little will is God's work.

(3) That we may consider the ground and foundation of our faith, which is not our feeling, constitution, strength, worthiness, work, or merit; but is the one merit, innocence, satisfaction, obedience, suffering, wounds, and death, and the blood of Jesus Christ, which we take hold of and appropriate to ourselves by our faith, as by a means, hand, and instrument. Of course, just as a small, weak child grasps a precious ring with its weak little finger, no less than a great, strong Samson can grasp this ring with his whole fist; since it is just one ring, which is not diminished by the weakness of the child and not increased by the

strength of the strong Samson. It is and remains one ring, namely one merit, one satisfaction for the weak and for the strong, yes, more for the weak than for those who let themselves be strong.

(4) Belongs the dear prayer out of a humble heart here, after the example of the afflicted man who had a poor possessed child, and to whom the Lord said, "If thou couldst believe, thou wouldest be helped; for all things are possible to him that believeth." "Oh Lord, (says the sorrowful father, weeping hot tears), I believe, come to the aid of my unbelief."

5. we know that the Holy Spirit Himself works and continues our prayer, sighing and tears, warms and encourages them, so that they fervently go forth and penetrate through the clouds and fill God's ears; as Paul testifies in Romans 8 that the Holy Spirit helps our weakness and represents us with unspeakable sighs; and we cry out through Him, "Abba, dear Father"; therefore He is called a Spirit of prayer and grace. Paul testifies in Romans 8 that the Holy Spirit helps our weakness and represents us with inexpressible sighs; and we cry out through Him, "Abba, dear Father"; therefore He is called a Spirit of prayer and grace, Zech. 12, who bears witness to our spirit that we are God's children.

6 We have the comforting promise that the Lord God will not break the broken reed or quench the smoldering wick. Matth. 12.

If we ponder these six points in our hearts, we will be able, by God's grace, to endure and overcome the temptation that comes from the weakness of our faith, and the longer the more, the more we will come to our blessedness through all adversity. And so we live, so we die, so we are saved.

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(Sent in by Rev. Schieferdecker.) **Deemed proof that the Methodists are a sect.**

It is hard to believe how a paper that gives itself the honorable name of a Christian apologist (i.e., a defender of Christian doctrine) can so completely forget its goal and, instead of being in favor of Christ, appear as an enemy against his holy divine truth. The "Apologist" has shown this, as he has already done several times, and especially in his 14th number of April 4 of this year, in which he reveals his bitterness against the "Lutheran" and in *particular* against an essay in the same, which, without any hostile intention, had flowed from the heartfelt desire to give erring brethren a pointer to the truth. Since the "Apologist" challenges us to open combat, it behooves us not to flee the Lord's controversy out of a false love of peace, but to fight joyfully for the faith of the Gospel. The "apologist" first wants to prove that the Methodists are a sect, and claims that no one has yet proved this. So it was in vain what, among others, the astute Dr. Sihler wrote so clearly in the Luther. Church Newspaper so clearly and brightly? And yet the "apologist" may so brazenly claim that no one has yet provided proof that the Methodists are a sect? Thus he testifies how little he regards a proof founded on God's clear Word, and how little inclination he has to acknowledge the truth when it touches the rotten spots of his church. How should we expect him to be more willing to accept this proof now, if we repeat it briefly and summarily at once! And yet we want to do it, not only for the sake of the "apologist," but primarily for the sake of those who, though misled by him, are not yet so blinded that no ray of truth could penetrate the mists of their prejudices.

According to the Scriptures, a sect is a community of people who have deviated from the teachings of the prophets and apostles. A sect, according to the Scriptures, is a community of people who have departed from the teachings of the prophets and apostles and who, through their false doctrine, have caused the church of God to be divided and torn apart.

persist in their error, and oppose the true church and doctrine. For Rom. 16:17, the apostle says: "Now I exhort you, brethren, that ye take heed of them which cause division and dissension, beside the doctrine which ye have learned, and depart from the same. For such serve not the Lord JESUS Christ, but their own bellies; and by sweet words and glorious speech they deceive the innocent hearts."

If the "apologist" wants to prove that the Methodists are a sect, we point him first to their false teachings on baptism and the Lord's Supper. It may be something often said, after all, which we reproach the Methodists with in regard to the sacraments. But we must repeat it as often and as long as they insist on the glory and name of the true church. The less emphasis the sects place on the sacred endowments of the Lord, baptism and the Lord's Supper, the more the orthodox church is urged in its conscience to bear witness to the truth. Of baptism the Methodists teach, according to their Church Order pag. 17: "It is not only a sign of Christian confession, by which Christians are distinguished from the unbaptized, but it is also a sign of the new or regeneration." In other words, it is only an image by which the new birth is presented. Nevertheless, the Methodists deny that through baptism the new birth truly and really takes place; for so much everyone can see that the image of a thing is not the thing itself. But in this the doctrine of the Methodists contradicts the Holy Scriptures. St. Paul explicitly calls baptism a bath of rebirth and renewal of the Holy Spirit. Tit. 3, 5.

Just as contrary to Scripture is the doctrine of the Methodists concerning Holy Communion. They say, according to their Church Order, p. 15: "The means by which we receive and partake of the body of Christ in the Lord's Supper is by faith," and "only those partake of the body and blood of Christ who partake of the sacrament in a worthy manner and in faith. That Methodists do not believe in the true, essential presence of the Body and

They believe in the body and blood of Christ in the Lord's Supper, which they have stated only too clearly in the "Apologist" and elsewhere. In this confession, quoted from their church order, they somewhat conceal their unbelief, but they nevertheless betray themselves by accepting only such an enjoyment of the body and blood of Christ as occurs by faith. Whoever considers the sacramental eating and drinking of the body and blood of Christ under bread and wine in Holy Communion to be nothing other than the spiritual eating and drinking of the body and blood of Christ through faith, abolishes the essence of the sacrament and retains no more of it than what we also have apart from the Lord's Supper. For to eat Christ's body and blood by faith is to appropriate the benefits and merits of Christ in faith. The Methodists, according to their doctrine, receive nothing else in Holy Communion than what they believe. The Methodists, therefore, according to their doctrine, receive in Holy Communion nothing other than what a

Christian who stands in faith can also enjoy at every common meal. The "apologist" may complain that Luther was so firm and unbending in the doctrine of the Lord's Supper; he only proves how well-founded our assertion is that the Methodists do not consider this sacred endowment of our Lord Jesus Christ to be anything.

The third characteristic that the Methodists are a sect is their false doctrine of justification. While other Christian sects, despite their false doctrine of the Holy Communion, have never dared to attach a higher value to the walk of Christians than the Holy Communion. While other Christian sects, despite their false doctrine of the Holy Communion, have never dared to attach a higher value to the Christian walk than to the holy sacraments. The whole teaching and practice of the Methodists proves that they value their works and their conduct more highly than the righteousness that comes from faith in Jesus Christ and is sealed to us in Word and Sacrament. Among others, the "Apologist" reproaches the Lutheran Church. Among other things, the "apologist" mockingly reproaches the Lutheran Church: "It seems that the Lutheran Church places a higher value on righteousness. It seems that the Lutheran Church places a higher value on the doctrine of the sacraments than on the way of life. Such an accusation from the mouth of a Christian! - Who can read it without indignation? Herewith

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the "Apologist" himself has put his stamp on our assertion that the Methodists are a sect, because he establishes the truly antichristian principle that the walk of Christians has a higher value than the holy sacraments. O disgrace! O shame! To boast so boastfully and puffery-like on every page of the "Apologist" about the spreading of the Kingdom of Christ, and at the same time to destroy almost on every page the glory and honor of Jesus Christ by self-congratulatory exaltation of their doings and works! Verily, here the Methodist far surpasses even the most self-righteous Papist. What righteous Christian, who can pray from the bottom of his heart: "Not to us, Lord, not to us, but to thy name give glory, for thy grace and truth," must not turn away with displeasure from such men, who pretend, as if they were howling before idols, and rob God of what is his!

Now there are many other false doctrines of which the Methodists are guilty; - they mock us for seeking the merit and satisfaction of Christ not only in his suffering and death, but also in his perfect obedience, for relying not only on what he suffered for us, but also on what he did for us, according to Matt. 3, 15. - 5, 17. - Rom. 5, 18. 19. - they blaspheme the office of the keys by saying, "the Lutheran key was made in the forge and workshop of the Roman mother church," (the Lutheran key we base on the clear words of Christ Matth. 16, 19. - 18, 18. and Joh. 20, 23.!) - they elevate human statutes to God's commandments by making statutes of food and drink and the like, which they themselves have invented, against Colossians 2, 16 - 23. 2, 16 - 23. But where would we end if we wanted to elaborate everything! Their false teaching in the mentioned points is so obvious that even he who is still very weak in the examination of spirits can recognize it. Their false teaching does not concern secondary points, but main points of Christianity; for baptism, the Lord's Supper and the office of the keys belong to the main points of the Catechism, as everyone knows; and the doctrine of justification is the sun, without which, as Luther says, we have vain hellish darkness. Their false doctrine is stubbornly defended by them, even though it has often been clearly shown to them from God's Word; they seek to spread their false doctrine at the expense of the truth; thus they cause division and trouble beside the doctrine we received from the apostles, and yet they deny that they are a sect! Well, may they always boast that their church "is built on the foundation of the prophets and apostles as well as the Lutheran;" this glory will be lacking to them in the day of judgment. - —

So much in response to the required proof that Methodists are a sect. However, the "apologist" has also given his thoughts about the Lutheran Church. However, the "apologist" has also revealed his thoughts about the Lutheran Church, which are of a very special kind. He says: "Luther never intended to separate from the Catholic Church, and for this reason he might have held so firmly to this point (Holy Communion). Did Wesley intend to separate from the Catholic Church? He would not have done well to do so. Luther never had this intention, and the Lutheran Church still does not. We have separated from the papist church and are still separating from it, but God forbid that we should separate from the Catholic church. We thank the "Apologist" for the beautiful testimony that Luther did not separate from the Catholic Church precisely because he believed the articles mentioned as firmly and faithfully as the Catholic, i.e. the general Christian Church, has believed them at all times. That the Methodists have separated themselves from the general, Christian church through their false teaching, we can only painfully regret.

Next, the "apologist" cannot understand how anyone could claim that "Luther purified the church from all leaven of human statutes and restored it to its apostolic purity. As a reason for his doubt, he states: "because the 24th article of the Augsburg Confession still teaches mass. Confession still teaches to keep Mass." If the good man who wrote that essay in the "Apologet" had kept silent, he would not have made himself ridiculous by his gross ignorance. But it is irresponsible of the editors of such newspapers, who should know better, to take up such testimonies of unprecedented ignorance, perhaps in order not to offend the author's sense of honor. If, however, the sender does not have the Augsburg Confession, of which there is no doubt, the sender is not a member of the Augsburg Confession. If, however, the sender does not have the Augsburg Confession, of which he nevertheless dares to speak, we will only write out a few words from that 24th article, from which we hope he will be better informed as to what our Fathers understood by the Mass, namely, not the Roman sacrifice of the Eucharist, but, according to the usage of the ancient Church, the Holy Communion itself. Communion itself. Augsb. Conf. art. 24: "Since the (true Christian) Mass is not a sacrifice for others, living or dead, to take away their sin, but should be a communion, where the priest and others receive the sacrament for themselves (not for others), so also the way is kept with us, that on feast days (also otherwise if there are communicants) Mass is said, and some who desire it are communized. Thus the mass remains with us in its proper custom, as it was held in the church in former times, as may be proved from St. Paul. 1 Cor. 11, and also from many of the Fathers' writings.

"God grant that this unfortunate polemic of a man, who also lacks the knowledge of the first elements of the Christian religion, may not be repeated.

The "apologist" makes a great stroke of air when he asks us: "Where does it say in Luther's catechism: I believe in a Lutheran church? Are we then baptized and confirmed in Luther's name?" No reasonable person will understand what this question is about. It would be just as incomprehensible to everyone if we, in order to prove to the Methodists that they are not the right church, wanted to address them: Where does it say in your catechism, I believe in a Methodist church; are you baptized and confirmed in Wesley's name? However, we are ashamed of such senseless and senseless proofs, therefore we let go of such inconsistencies. But that the vow: I believe in a general Christian church, which we take at confirmation, is really broken by those who go over to the Methodist church, we do not need to prove again, because we have already proved above that the Methodists are a sect; and in relation to such sects the apostle admonishes all Christians: "Depart from them. Rom. 16, 17. If, furthermore, the "apologist" gives us the advice to purify our church from thieves and murderers, we declare to him that we have nothing at all to do with thieves and murderers; but the fact that some thieves and murderers attach to themselves the name "Lutheran" cannot be imposed on us any more than the Methodists would probably allow themselves to be imposed upon if they were reminded of the many thieves and murderers whom they themselves recognized as bearing the name of Methodists.

Then we only casually hint to the "apologist" that he has not hit it right with us when he blames us for preferring "the well-being of the city to a life full of toil and labor in the countryside. However, he finds no reason in Scripture for regarding cities as such a barren field for the harvest of Christ. The apostles founded the most beautiful and flourishing Christian churches in the most populous cities.

That the "apologist" is against Confirmation, "because children should not be bound by a vow of Confirmation if it is not their inner firm will to serve God all their lives," he will hardly be able to justify before God. This is a speech that even the respectable world must detest; it will never blame a dying father, for example, if he gathers his children around him and takes a vow from them to be faithful to God all their lives.

Further, the "Apologet" calls it zealotry when we call upon honest souls who have been awakened by Methodist preachers and have subsequently joined the Methodist Church to leave the sectarian community and return to the right church. What then does the Methodist become a man

Science will become a warning sign for others who, with the same ignorance, might be tempted to wrestle for the laurels of literary feuds!

who has been awakened by any better preacher of the Roman Catholic Church and brought to a sincere desire for his salvation. What is the answer to this question? - Will not the Methodist then also call out to him: Thank God that he has awakened you so far and set you on the way to blessedness; but beware of the leaven of papist false doctrine, avoid the danger of further seduction, and join the right church? If the

Methodist speaks "Yes" to this, as he cannot speak otherwise, he has led our own defense, and the shame he wanted to attach to us will hit him himself. May God give grace not only to the "apologist" but to every Methodist to recognize the damage to his church and also to confess it as honestly as we for our part have done and still do. By God's grace we do not say: "I am rich and have enough and need nothing"; if our opponent would also learn to speak in this way from the heart, he would not again mock at the repentant confession of a Lutheran Christian.

(Sent in by G. H. Löber.)

The false teacher Arius and his end.

(Conclusion.)

Concluding remarks.

The heresy of Arius was, of course, terrible and devastating enough for that time; but in part, far more than mere human nature was still attributed to our Lord Christ, and in part, the entire church bore witness against it with all seriousness. Today, however, in that church which, in its unchanged Augsburg Confession, professes that Nicaean testimony in the very first article, and which, according to the wholesome teaching of the apostles and prophets, holds it as the foundation and cornerstone in all the other articles, it has unfortunately come to this, that innumerable teachers in churches, schools and universities declare the Lord Christ to be a mere man and falsify or deny every article of our confession according to their reason, and the congregations are mostly silent about it and do little or nothing to preserve the precious jewel of their faith for themselves and their children.

Unfortunately, the ignorance of many is so great that they no longer know the glorious faith of their fathers and are carried away by all kinds of sects, all of which more or less abandon the One Lord and One Faith, which the old orthodox church has always confessed, and always only establish something new. Nevertheless, by God's grace, the One True Church can still be found in these lands and has by no means dissolved into sects and parties, as Pastor Wyneken recently claimed in a too far-reaching concession to the American Catholic Church.

The Lord has often made his church cry out that it is like an abandoned and heartbroken woman, like a barren Sarah, in contrast to the church which, like Hagar, boasts of the man, but only bears children according to the flesh and for bondage. (Gal. 4.) May this proud Hagar church in its countless children still mock us so much and defy and insist on its cathedrals and seminaries, on its gold and silver, on its saints and bones of the dead, we will gladly leave all this to it in exchange for the One promise that it must leave to us:

"Boast, thou barren that bearest not; rejoice with glory, and exult, thou that conceivest not: for the lone hath more children than she that hath the husband, saith the LORD." - "Fear not; for thou shalt not be put to shame; become not foolish; for thou shalt not be a mockery: for he that made thee is thy husband, LORD of hosts is his name, and thy redeemer." - (Isaiah 54:1-5. Cf. Gal. 4.)

For this reason, all of us who want to take comfort in this promise and in this Lord of hosts should hold fast to the pure word and unadulterated confession that has been entrusted to us, and should not compete with all kinds of sects and parties for an outward union that will never hold together like clay and iron. No, "let the spirits burst upon one another in mutually open confession," so that it may be seen who faithfully and honestly means the truth! "For right must remain right, and to him all devout hearts will fall." Ps. 94:15: But he that is ashamed of the old truth, and would rather persist in his old time-barred errors, or in his perverse new measures, let us separate ourselves from him, and have nothing to do with him. Such a struggle has always been more beneficial to the church than love without truth and peace without salt.

Therefore, all of us who are entrusted with the highly important office that "our lips should keep the doctrine," let us call upon God in the story of Arius, that He may keep us in grace from all false doctrine and false-believing fellowship, and "let us behold the goodness and the earnestness of God, the earnestness in them that are fallen, but the goodness in us, provided we abide in the goodness, or else we also shall be cut off." (Rom. 11:22.)

Finally, we have also seen in the history of Arius what evil and terrible fruits were to be seen in the confessors of false doctrine, and what good and glorious fruits of faith, prayer and zeal for God's glory were to be seen in the confessors of pure and correct doctrine. But we have also seen many apparent virtues in the heretical Arians, and again in the orthodox believers many things that we did not like. Because one therefore easily falls into

As there may be danger of being deceived by "wolves in sheep's clothing," but also of being misled about God's pure word itself, because those who preach it are still subject to all kinds of sins and weaknesses in life, Christian congregations cannot pay enough attention to the rule that they must distinguish between doctrine and life in their preachers. To be sure, a teacher has great responsibility if by his life he makes an evil noise to the gospel and blasphemes the enemies of God; but his life may be brilliantly pure and exemplary before the world, and his teaching yet fundamentally false and dangerous; and again, a Jonas and Peter may even make a deep fall before the world, and their teaching may yet be pure and right.

Therefore, "beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world. (1 John 4:1) But by this you shall know the true teachers, that they proclaim to you the true biblical testimony of the Son of God who became man and died for you and rose again, and thus the testimony of the Father, Son and Holy Spirit. I will preach the testimony of the Father, Son and Holy Spirit, and faithfully instruct you from the law of God to the knowledge of your sins and from the gospel to the saving faith, and all this in the manner and language as you can find in the small and large catechism of Dr. Mart. Luther's small and large catechism and in the unchanged Augsburg Confession a short, excellent summa and a sure touchstone of salutary doctrine. - Those who faithfully and diligently present this doctrine to you, hold them in honor and love them all the more for the sake of the Word! Such will certainly take care to adorn the gospel in all things. But if they preach it to others, and make themselves reprobate, punish and admonish them with modest earnestness. But if they persist in manifest and prevailing sins, be ye delivered from such!

But let us altogether pray and invoke God diligently in the name of His dear Son for His afflicted Church, as the ancient Church herself teaches us to pray in her powerful litany:

That God may be gracious to us all and help us, protect us from all sins, from all insanity, from all evil, govern and lead His holy Christian church, graciously protect us from His enemies' blasphemy, murder and fornication, keep all bishops, pastors and church servants in the holy word and holy life, ward off all mobs and arouses, bring back all those who are mistaken and seduced, and tread Satan under our feet.

Hear us, dear HErre God! Amen.

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Voice of a layman against the polemical article contained in No. 16 of "Theophilus".

The "Lutheran" - and with it the Lutheran church itself - has been attacked and reviled in the above paper in a way that must fill everyone, to whom the spread of the Kingdom of God is a matter of the heart, with deep sadness. If only the author of this article, who is a member of that church which he himself calls "the quiet one in the country," had at least read through and taken to heart the Lutheran's papers that have appeared up to now with quiet and calm examination before he took up arms against him. Perhaps then he would have sinned less grievously!

Anyone who is not biased by preconceived opinions, who does not resist Christian truth, but wants to give it a hearing; anyone who - even if only to an ordinary degree - is capable of distinguishing truth from error, will, by comparing the article mentioned with what has been said in No. 1-2 of these sheets about the name "Lutherans," and further in No. 11-14 about the new evangelical church in North America, certainly soon find out which side is on the truth. 1-2 of these sheets about the name "Lutherans," and further in No. 11-14 about the new evangelical church in North America, will certainly soon find on which side the truth is, and what is the meaning of the accusations made and false teachings attributed to the Lutheran church (called Ultra-Lutheranism by him).

For Christian readers of the aforementioned nature, a detailed refutation of that article is therefore unnecessary and superfluous. But I feel urged by my conscience to protest against these accusations and errors in the most definite and resolute way, namely - to point out only some of the grossest ones-.

1) That we would be strict followers of Luther in the sense that we would make him our pope and establish a Lutheran papacy.

I cannot be surprised enough that Theophilus is not afraid to speak this untruth so brazenly, after this very point has been answered so thoroughly in the first four numbers of the Lutheran and it has been shown clearly in which sense we call ourselves Lutherans and in which sense we do not.

2) It is untrue and wrong that in our church it is taught that one can be saved only by accepting the symbolic scriptures of the Lutheran church; as if the souls in the Lutheran church "are not led to the purifying source of the Word of God, but only to the symbolic books.

Even against this unjust reproach, the Lutheran has already defended himself in the first number, page 3, by citing the clear passage from the Concordia formula, and whoever wants to understand us at all, and has read the glorious confessional writings of our church, will gladly admit with us that the form of these writings is indeed human, but the content is eternal divine.

It is a truth that must be held fast for the sake of one's salvation, not so much because it is taken from God's Word.

God help us, therefore, that all of us Lutherans, who by great grace have come to the knowledge of such blessed truth, may persevere in it to our end against all seduction of this last time! May God continue to bless these leaves of the "Lutheran" as a powerful testimony of this truth to many souls in this country who are perhaps still against us, and may the teachings be adorned with many blessings.

An Evangelical Lutheran Christian in Perry County, Mo.

Editor's Epilogue. - It gives us great pleasure to be able to communicate the above testimony of a layman who speaks because he believes from the heart. We consider it superfluous to add anything else, since "Theophilus," as our dear brother mentions, has so far only renewed the accusations against Lutheranism, which have already been rejected in the "Lutheran" with clear reasons. Since, however, "Theophilus" has opposed us with a defense of the Union by Dr. Hengstenberg of Berlin, who is well acquainted with the old theology, in the last few sheets, which certainly deserves to be given ample consideration, we shall not fail, after the complete appearance of that very apparent defense, to appreciate it in our "Lutheran."

The Separatist.

A separatist is one who separates himself from a Christian congregation that has the right doctrine because the members of it are not holy enough for him, or because he thinks he does not need a preacher.

Such a false saint and despiser of the office of preaching once came to a righteous Lutheran preacher in Lübek and asked him to talk with him for a few hours about various scruples he had concerning the preacher. The latter explained to the separatist that he was willing to talk to him about his concerns, but that now was the hour in which he had to appear at the hospital for official reasons; if he wanted to accompany him to the hospital, they could perhaps discuss the most necessary matters on the way. The scrupulant put up with this and went with the pastor to the infirmary, where several patients were lying, afflicted with highly disgusting and contagious diseases. The faithful shepherd of souls immediately approached the wretched in a friendly manner, prayed with them and refreshed them in their great distresses with the comfort of eternal life. Hardly had the separatist listened for a few minutes when he pulled his handkerchief out of his pocket and wiped the sweat of fear from his forehead, and opened the little book of balm lying on the table to paint himself, since he felt close to fainting. Finally, however, he turned to the preacher with the words: "Oh, dear sir, I can't stand it here any longer because of the horrible stench. I must confess, I never believed that in the preaching ministry there would be so here it goes. I see that I have unfortunately sinned badly in this. Henceforth it shall not happen any further." - Cured of his dangerous mental illness, the separatist left the hospital and 'now became one of the most zealous members of the congregation which that faithful servant of God was shepherding.

Psalms 91, 15

When in 1548, two years after Luther's death, Emperor Charles V had a religious settlement between Protestants and Papists drawn up, called the Interim, by which he intended to reunite the separate parties at least to some extent, Johann Brenz in particular opposed it with great determination. The emperor, to whom this was reported, then sent a commissary to Schwäbisch-Hall, where Brenz was then a preacher, with the order to hand him over alive or dead. The commissary concealed his intention, summoned the council and had them first take an oath to keep quiet about what he would tell them. Thereupon he opened his order to them under many threats. Everything was in consternation, for Brenz enjoyed the love and respect of all those assembled. But a councilor had not been present during the oath-taking, and he came unnoticed. He immediately wrote a note to Brenz with the words: "Fuge, fuge Brenz, cito, citius,, oirissims," i.e., Brenz, flee, flee, as quickly as possible! He therefore immediately went out to the gate. The commissary met him at the gate and asked him where he was going. Brenz answered: To a sick man outside the city. The latter reminded him to come to him for lunch the next day as promised, whereupon Brenz only said: God willing; and with that he went out to the city and was saved. - Therefore, dear Christian reader, always confess your faith freely, and do not be afraid of the defiance of the enemies and disseminators of God's word, and do not be frightened. (1 Pet. 3, 14.) Already here the Lord is your

protection and there your Savior, whose gospel you confess here despite all shame, will confess you again before his heavenly Father.

Doctrine and Weirs.

A preacher must not only feed the sheep, so that he instructs them how to be true Christians, but must also ward off the wolves so that they do not attack the sheep and lead them astray with false teaching and lead them into error. As the devil does not rest. Now you will find many people who will suffer you to preach the gospel, if only you do not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet is it not yet enough to shepherd the sheep, and keep them, lest the wolves come and lead them away again. For what is it built, if I throw up stones, and watch another throw them in again? The wolf can well suffer that the sheep have good pasture; he has them the better that they are hostile; but he cannot suffer that the dogs bark hostilely. - Luther. Hall. IX. 818. 19.

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On Luther's departure from Worms, the Elector of Saxony had decided to bring him to safety from his enemies, and L. finally agreed to this wise counsel, although he would have preferred to shed his blood as a witness to the truth. Thus, on his return journey near Eisenach, L. was forcibly snatched from his companions and taken to Wartburg Castle, where he stayed for ten months, dressed as a knight under the name of Junker Georg. At first, only his most trusted friends knew this, but his enemies spread the rumor with glee that he had died. He himself wrote to a friend: "I am a strange prisoner who sits here not only with will but also with reluctance. Willingly, because the Lord so wills it; unwillingly, because I would like to stand among the people for the word of God." This short stay in his Patmos (for that is what he called the Wartburg according to Revelation John 1:9) was rich in important experiences for Luther; for he suffered here not only repeatedly from extremely painful bouts of illness, but also from severe afflictions of his mind; he complained about his spiritual insensitivity, lack of prayerfulness, sluggishness, addiction to sleep and about many other miseries in such a way that he almost came to think that God had turned away from him completely. In addition, there were also external terrors by which Satan tried to make him despondent, but which L. overcame through contempt. It is remarkable that he confessed that such and similar suffering was much more difficult to bear in solitude than among friends who could uplift and comfort us with God's word.

One would think that this man, who was so often afflicted, would rarely have been inclined to strenuous occupations; but how astonished one will be if one surveys his unparalleled activity with a single glance! Not only did he practice the Hebrew and Greek languages very diligently, not only did he preach diligently - some even say twice every day - to his household, not only did he write a great deal of spiritual At no time in his life did he produce so many excellent writings for the Church of God in so few months as during his stay at Wartburg Castle. In particular, he translated the entire New Testament from Greek into German, which appeared in print in the following year and spread with rapidity throughout Germany, so that, as the papal writer Cochläus reported to great annoyance, even craftsmen and women read it so eagerly and repeatedly that they gradually learned it by heart and within a few months were already able to dispute with priests and others from the Scriptures and refute them. Furthermore, L. produced the first part of his church postilion, which contains the sermons on the usual gospels and epistles from the first Advent to the Feast of the Epiphany, and in this way helped to meet an urgent need, since there was a complete lack of good sermon books, from which the people could also be read in church if necessary. Finally, he wrote a treatise on "Spiritual and Monastic Vows," which he dedicated to his dear father; in it he thoroughly proves from God's Word that all the vows, which are made without, even against God's commandment and are impossible to keep, cannot ensnare or imprison a Christian's conscience. He also shows that no baptized Christian who has made a vow to the Trinity at baptism and has sworn himself to the general apostolic church may swear or pledge anything to another in matters of religion and conscience without detriment and dissolution of faith and vow; but if someone has made such an impossible or unchristian vow (such as that of voluntary poverty) out of ignorance or through seduction of others, he may not be entangled or imprisoned. If, however, someone had made such an impossible or unchristian vow (such as voluntary poverty, obedience to papal superiors, remaining in the celibate state) out of ignorance or by misleading others, the eternal Son of God would free him from it and accept with joy out of grace the one who turns to him again and adheres to the first vow in baptism. Since Luther himself, according to these biblical principles, no longer bound himself to his earlier un-Christian oaths and vows, he can

Only he who has in some way perjured himself by breaking his holy baptismal vows to the Triune God can be accused of perjury. While many people scorned Luther because of this writing of monastic vows, many others praised God with joyful mouths that he had thereby freed them at once from a long-felt torment of conscience.

It is easy to imagine that with all this work, Luthern had little time left for recreation; however, he did not completely abandon this in order to return to new work reinvigorated. He found only displeasure in the pleasures of great lords and idle people, as he called hunting, and therefore seldom took part in them; on the other hand, he sometimes visited good friends in the surrounding area, to whom he was often completely unrecognizable, dressed as a knight, with a long beard and a sword at his side; indeed, he once even traveled secretly to Wittenberg before returning there completely.

The latter happened on the following occasion. After all attempts of Satan to suppress the pre-breaking gospel had until then only caused its further spread in the opposite direction, Satan now tried it in another way and caused disruption and annoyance among Luther's own congregation. During Luther's absence, but with his consent, the Augustinian monks had abolished the papal mass and restored the true Christian mass or the Holy Communion of the Lord. The Holy Communion of the Lord was reintroduced. Then Dr. Carlstadt, who was too slow in reforming, began to introduce an annoying liberty by throwing the images and crucifixes out of the churches with his appendages, just during Christmas, allowing the people to celebrate Holy Communion themselves from the altar. He allowed people to take Holy Communion from the altar themselves, and did all sorts of similar mischief. Since all means of stopping this were in vain, Luther's congregation called him back with urgent pleas, and he immediately hurried to Wittenberg at the beginning of March 1522, in spite of all danger to his life, as one banished by the pope and outlawed by the emperor, and restored the disturbed peace in the church in eight sermons, which he preached day after day for a week. Even Carlstadt, whom L. had fought with all

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He now remained outwardly calm for several years, even though he silently harbored a bitter grudge against Luther. Such false brothers did far more harm to the Gospel than the open enemies of it.

From this time on, L. remained in Wittenberg, and no one dared to touch him. In this year (1522), among others, he wrote very sharply against the ungodly nature of the unspiritual clergy, chastised them both for their false teachings and for their annoying life, and exhorted them to repentance; but he also did not spare the kings and the powerful; for since the King of England, Henry VIII, Since the king of England, Henry VIII, had issued another, very hateful one against Luther's writing "Of the Babylonian Captivity," L. dealt with this proud and ignorant defender of papal abominations with as harsh words as he deserved. Probably a more learned man than the king, according to L.'s assumption the famous Erasmus, had written that text.

With all of Luther's work for the Church of God, in which he far surpassed all of his co-workers, he did not seek a temporal reward. His annual salary in 1523 amounted to no more than five dollars, according to our money, and yet he did not want to ask for more, and if he did, he did so only to support others; indeed, for all his poverty, he himself was so compassionate that he distributed abundantly among the needy whatever was given to him. He also did not take the slightest payment for his numerous writings and did this, as he himself explained, for the sake of his dear Lord Jesus Christ, who also shed his blood for him in vain. God blessed him all the more abundantly and through his works many thousands with all kinds of spiritual blessings in heavenly goods through Christ.

The year 1523 was also very rich in such blessings; space alone does not permit to list all the writings published in this year, therefore only three very important ones shall be named. These are: "Reason and Cause from the Scriptures, that a Christian congregation has the right and power to judge all doctrine, to appoint teachers, and also to appoint and dismiss them;" further: "Epistle to the Council and the congregation of Prague, how to choose and appoint church servants. Finally, "On the Order of Worship in the Congregation," which Luther expanded three years later and according to which the worship service in Wittenberg and then in many other places was established, so that this writing is to be regarded as the basis of all Lutheran agendas. Through his unsurpassable hymns, Luther also laid the foundation for the rich treasury of songs that distinguishes the Lutheran church so remarkably.

In 1524, the so-called celestial prophets, also called Anabaptists, caused Luther much concern and trouble. They boasted of direct divine revelations, spoke only of the spirit of Scripture, which they thought they alone had, and despised the written and preached Word of God as a dead letter; they rejected infant baptism and all kinds of Christian order, and generally abused freedom as a cover for wickedness; but all this under the dazzling pretense of wanting to carry out the weakly begun Reformation more vigorously and completely. By their fanatical enthusiasm they aroused the easily seducible crowd; not a few fell away completely from the word of God; others at least considered Luther's teaching suspicious. This evil had already spread from Zwickau to Wittenberg in 1521. Thomas Münzer preached this unholy doctrine before anyone else, and later, from 1524 on, Carlstadt did so again, who moreover first brought the soul-destroying error back onto the track, that in Holy Communion Christ's body and blood were not essentially present and consequently were not partaken of with the mouth. Luther now sought to control this infernal evil of the heavenly prophets through the Word of God; he preached to the people in several places and entered into conversations with the deceived; but all this was not only completely in vain, but in Orlamünde the people's rage against Luther was so great that he had to hurry out of the city, and some

cursed after him: "Go in a thousand devils' names, that you may break your neck before you get out of the city! Oh, with what deep sorrow Luther might have perceived such and similar fruits of the weeds that the enemy had sown, while Luther had sown only the good seed of wholesome doctrine! Nevertheless, even then he continued confidently, even far more eagerly in his work in the field, and God gave to his planting and watering in many places, even in remote countries, his prosperity, about which he testified in various letters his heartfelt joy, and both faithfully encouraged the new confessors to persevere in the Gospel, and also strongly comforted them in all that they would suffer over it. It was also in this year (1524) that Luther left the monastery completely, after all the monks had already done the same before him. He also took off his monk's habit, which he had worn for 18 years, and entered the church for the first time on the 20th Sunday a. Trinit. Trinit. he entered the pulpit for the first time in a black priest's robe (as the Lutheran preachers still wear it), for which the Elector had given him the cloth.

But Satan was thinking of new means by which Luther's name would be insulted and his teaching suppressed or at least desecrated; just as the heavenly prophets had misused Christian freedom as a sound cover for ecclesiastical licentiousness, so now the rebellious Bau-
The latter was only a fruit of the former, for the head of the heavenly prophets, Thomas Muenzer, who called himself the servant of God with the sword of Gideon, was the one who knew how to agitate the people so much because of the oppression caused by almost unaffordable taxes, The peasants' revolt broke out in Swabia as early as 1524, and in the following year spread like a rapidly spreading fire through Franconia along the Rhine to Thuringia, and thus over almost all parts of Germany. At first, the peasants turned to Luther and chose him as their arbitrator. Luther proved to be neither a servant of the peasants nor of the princes, but a servant of God. He declared many of the peasants' demands to be just and reasonable; the first article of their complaint was: "It is our desire that we henceforth want to have power and authority that a whole congregation should choose and elect a pastor itself, and also have the authority to remove him again if he behaved improperly. You cannot deny the right to elect a pastor with some pretense. - No authority can or should contradict it. Yes, authorities shall not prevent what anyone wants to teach and believe, be it gospel or lies; it is enough that they prevent sedition and discord." (L. Works. Hall. XVI 64. 84). However, Luther also showed the peasants how wrongly they acted with their violence; he wrote to them: "If your conduct were to be right, then each would become a judge against the other, and no violence nor authority, order nor law would remain in the world, but only murder and bloodshed. Then as soon as he saw that someone was doing him wrong, he would approach and judge and punish him himself. Now if this is unjust and not to be suffered by a single person, it is also not to be suffered by any mob or group. -I say all this, my dear friends, to warn you faithfully, that in this matter you may be sure of the Christian name and boast of the Christian right. For, if ye have right as high as ye will, it behooveth no Christian to right nor to fight, but to suffer injustice and to tolerate evil; nothing else will come of it (1 Cor. 6. 7.). - Because you want to defend your own cause and not suffer violence or injustice, you may do and leave what God does not harm you. But the Christian name, the Christian name, I say, let it stand, and do not make it the cover of your impatient, unpeaceful, un-Christian reasoning. Christians do not fight with swords or books, but with the cross and suffering; just as you, the Duke, Christ, do not wield the sword, but hang on the cross. Therefore also their victory does not stand in obedience and dominion and power, but in defeat and powerlessness (2 Cor. 10:4)."

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However, that Luther did not show himself to be a flattering servant of the princes in this matter is clearly evident from the way he speaks out against the princes in the same writing. In it he says: "First of all, we cannot thank anyone on earth for such mischief and sedition, but you princes and lords, especially you blind bishops, mad priests and monks, who still today are obdurate, do not cease to rage and rage against the holy gospel, even though you know that it is right and cannot refute it. For this you do no more in the worldly regiment, than that you flay and manage to lead your pomp and arrogance, until the poor common man can no longer bear it. The sword is on your neck; you still think that you are sitting so firmly in the saddle that you will not be lifted out. Such certainty and stubborn presumption will break your neck; you will see that. I

have told you many times before that you should beware of the saying, Ps. 107:40: "heap contempt upon princes." You are running after it, and you want to be struck on the head; no warning or admonition will help you. Because you are the cause of God's wrath, it will undoubtedly come upon you if you do not amend your ways in time. The signs in the sky and miracles in the earth are for you, dear sirs; they do not bode well for you, nor will anything good happen to you. - For this you shall know, dear sirs, God creates it so, that you cannot, nor will, nor shall your madness endure the length. You must become different and give way to God's word; if you do not do it in a friendly, willing way, you must do it in a powerful and pernicious way. If these farmers do not do it, others must do it, and even if you beat them all, they are still undefeated; God will raise up others. For he wants to beat you and will beat you. It is not the peasants, dear sirs, who are setting themselves against you; it is God himself who is setting himself against you, to punish your rage. If I had a desire to take revenge on you, I would now laugh in my fist and watch the peasants, or I would also strike at them and help to make things worse. But my God shall protect me from this, as before. Therefore, my dear gentlemen, whether you are friends or enemies, I humbly ask you not to despise my loyalty, even though I am a poor man. Nor do I ask you to despise this uproar. Not that I respect or fear that they should be too powerful for you, nor do I want you to be afraid of them for that reason; but God fears; look at his wrath: if he punishes you as you deserve, as I care, he punishes you, and if the peasants were a hundred times less, he can turn stones into peasants, and again, and by one peasant slay a hundred of yours, so that all your armor and strength will be too little for you.

Fight with them, for you do not know where the end will be. They have set forth twelve articles, among which some are so just and right, that they take away your reproach before God and the world, and make the 107th Psalm, verse 40, true, that they pour contempt on princes. The first article, where they desire to hear the gospel, and right to choose a pastor, you cannot refuse with some pretense. The other articles, which concern bodily burdens, such as the fall of the body, the articles, and the like, are also just and right. For the supreme authority is not instituted to seek its benefit and goodwill in the subjects, but to provide benefit and the best for the subjects. Now it is not a long time to appreciate and toil in this way. What good would it do if a farmer's land yielded as much gold as stalks and grains, so that the upper classes would only take more and more, thus making their splendor greater and greater, and the manor would be chattered away with clothing, eating, drinking, building and the like, as if it were chaff? One would have to confiscate the splendor and stop the spending, so that a poor man could also keep something." (See "Luther's Exhortation to Peace on the Twelve Articles of the Bauerschaft in Swabia. 1525." Works. Halle. XVI. 58.)

But Luther did not only try to calm the storm in writing, he also traveled personally to Thuringia and tried to stop the threatening storm by preaching; but he only succeeded here and there, and for a short time. The peasants became so furious against him, because he did not want to bite everything well, that he was twice in danger of his life. No admonishments could bring them to their senses; rather, they only continued to provoke each other to all kinds of violent acts. Without further ado, they deposed the authorities wherever they gained power, robbed, plundered, scorched and burned wherever they went, and destroyed over 200 castles and many monasteries. Now Luther issued the extremely severe document: "Against the Robber and Murderous Peasants," and ordered the matter to God. The princes, whose amicable attempts were also all in vain, and who reviled the coins in the most rabble-rousing manner, finally united to control the oncoming misfortune by force of arms. Thus, on May 5, 1525, the entire band of rebellious peasants, 8,000 strong, was partly routed and partly captured near Frankenhausen, and

Muenzer himself was beheaded soon after. Although Luther had foreseen this outcome, he was not to blame for the atrocities committed on one side or the other and for the blood spilled, for the uprising arose not from Luther's but from Munzer's teachings; not in Lutheran but in papist places; not because of religious as well as civil oppressions; nor did Luther at first make amicable concessions to both parties.

Luther advised a settlement in the most serious way, and frankly punished the injustice of both parties. Luther proved himself to be a servant of God in the word of truth, in the power of God, by weapons of justice on the right and on the left, by honor and dishonor, by evil and good rumors, as a deceiver and yet truthful. 2 Cor. 6, 7. 8.

(To be continued.)

There is a lack of children's faith if one wants to know the high mysteries of Christianity.

(Taken from Luther's sermons on 1 Cor. 15, 35.

etc. S. L. Works. Hall. VIII. 1420. 2c.)

He who believes that God is an almighty creator of heaven and earth also believes that he can raise the dead. But if we doubt, it is a sign that we still lack childlike faith. For he who disputes and doubts the article of the resurrection does not believe that God is the Almighty Creator of all creatures; indeed, he believes nothing. For since he does not believe God's work, that God can and will raise the dead according to his word, he believes nothing of God's power, might, majesty, and glory, and so denies God altogether in truth, because he denies his works. What is lacking today in our enthusiasts and emergency spirits, the Anabaptists and sacrament abusers, because they do not know, nor do they want to know the child's faith: I believe in God the Father, Almighty Creator of heaven and earth? "Ah, what is water?" say the Anabaptists; "water is water: how is it possible that water should wash away man's sins, and save him from death?" These do not believe that there is a God, for they deny his work. They hear with their ears and speak with their mouths: I believe in God, the Almighty Creator; but in their hearts they do not believe it. For since he himself says, He that believeth and is baptized shall be saved, Marc. 16:16, and all things are possible to him, as to the one Almighty Creator of all things; how then should it not be possible that the water in the Word should cleanse a man from sins and make him blessed? After all, with God no thing is impossible; as the angel Gabriel says to Mary. Luc. 1, 37.

Carlstadt also lacked this piece. "I will never let myself be persuaded," he said, "that I believe that God will open heaven and let down his Son and include him in the bread that is distributed in the sacrament.

But this is done by the unfortunate unbelief. But what is the cause of such unbelief? This is the cause that one does not believe God to be omnipotent, for even reason can recognize this: If one admits that God is almighty, then one must also admit that everything can and must happen that God says. Now if God is all-powerful, heaven and earth

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Should it be impossible for him that the bread is Christ's body and the wine Christ's blood, because his word is written, Matth. 26, 26, etc.: "Take, eat, this is my body; drink, all of you, from it, this is my blood of the New Testament, which is poured out for many, for the forgiveness of sins"?

Yes, if the baker said to me: Take, eat, the bread is my body, and the wine-giver said to me: Take, drink, the wine is my blood; I would also say: You are lying, how is that possible? Yes, even if the priest were to say such things from his own head and speak his own word, I would also say to him, "Hold still, you are lying. But here is neither baker nor winebibber, neither priest

nor bishop, but God, almighty creator of heaven and earth, 2 Cor. 6:18, Ps. 33:5, 6, is here the donor and ordainer of the sacrament, who says: "Receive and eat, this is my body, which is given for you; this is the cup, the New Testament in my blood, which is poured out for you. Who decreed this? Not a man, but God, who created heaven and earth from nothing. Let it be seen who has spoken the word; not how it is possible, but who has spoken these words, that is, not a baker, a wine taster, or a priest, but God's own Son, our Lord Jesus Christ.

That is why, I say, the only thing that is lacking for the red spirits and enthusiasts is that they do not believe that God is almighty. If they believed that, they would not argue and ask how it is possible. Forgetting God and His omnipotence, they chatter: water is water, bread is bread, wine is wine; how is it possible that water should redeem from sin and death? How is it possible that bread should be Christ's body, and wine Christ's blood? We know this well, and must not wait to hear it from

Learn from the gushers that water is water; bread is bread; wine is wine. But here you must not look at the water, the bread, the wine, but at the almighty speaker who says Joh. 3, 5: Unless one is born of water and the Spirit, he cannot enter the kingdom of God. Likewise Marc. 14, 22. 23.: Take, eat, this is my body; drink, this is my blood.-This speaker you must not do out of your eyes, if you are to remain in the right faith and understanding of baptism and the Lord's Supper.

See the creation of all creatures¹ Gen. 1:1: "In the beginning God created the heavens and the earth." By what? By his word, as Moses writes v. 3: God said, Let there be light, and there was light. V. 6: God said, Let there be a firmament among the waters, and it came to pass. V. 9: God said, "Let the waters under the sky be gathered together in a special place, so that the water may be seen.

Dry see; and it happened thus. The speaking does it; when this speaker says something

If God has created heaven and earth, and all creatures, out of nothing, by his words alone, how should he not be able to accomplish what he wills by his word and sacrament, especially since his word stands and testifies to this? - Now comes a spirit of the mob, an Anabaptist, a sacramental desecrator, and a fanatic, and chattering out of reason, says: "The priest takes the child on his hand and pours water on it, takes bread and wine for the sacrament, speaks the words and gives it to the people with his hand, lays his hand on the people and absolves them; how should that give blessedness? I see water, I see bread and wine, I see a man's hand, how can water make blessed? How can a sinful hand forgive sin? So be prepared and say: Dear man, you do not have to look at the priest's hand, but at the speaker, whose word you hear in baptism, absolution and sacrament. The same speaker speaks Matth. 28, 19: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Likewise Joh. 20,23.: Receive the Holy Spirit, and to whom sins are forgiven, they are forgiven. Likewise Marc. 14, 22: Eat, this is my body; drink.

ket, that is my blood. Do this in remembrance of me. And what this speaker says must be done. Even though he uses water, bread, wine and the hand of man as an instrument and sign, he still says that it should be called his work. What men do here according to his word and command, that he will have done.

This speaker is almighty and has created all creatures from nothing; so he is also true. Because we have his word in baptism, absolution and sacrament, we should not doubt, but believe that what the word says will happen, because nothing is impossible for him, Luc. 1,37, so he cannot lie, Ebr. 6, 18. Even though we see the poor, sinful hand of the priest, we should not let ourselves be deceived. This speaker wants to crush the devil with his kingdom, so that even the hand of man, through baptism, through absolution, through Word and Sacrament, should snatch men out

of his jaws. Since this is not man's word and work, but God's word and work, who is all-powerful and cannot lie, we must be sure that whoever believes and is baptized will be saved, Marc. 16, 16. For what the priest does here according to God's command, God Himself does.

Therefore, I say, the fools and the swarms who do not want to believe that baptism is the remission of sins, that the bread and wine in the sacrament is Christ's body and blood, that absolution excludes heaven, have not yet begun to write the article in the children's faith: I believe in God, the Almighty Creator.

For this reason, they cannot keep any article of Christian doctrine pure. For he who does not believe that God is almighty cannot believe that baptism is a blessed bath for the forgiveness of sins; that the bread and wine in the sacrament are Christ's body and blood; indeed, he cannot believe that God became man, and that a virgin is God's mother. The article that

God is all-powerful, sustains the other articles all: if the article falls, so do the other articles.

This is the sum of it, that we learn to pray and understand our infant faith, which we confessed in baptism, and to remain firm in it, when we speak: I believe in God the Father, the Almighty Creator of heaven and earth, because we know that this is the main part and the foundation of all articles of Christian doctrine. He who establishes the principal article must also establish the other articles, such as the resurrection of the dead, baptism, the abolition, the Lord's Supper, etc. He who denies the other articles, or disputes how it is possible, has also denied the principal article, namely God's omnipotence, even his majesty and divinity. For everything is connected like a chain, and the articles join together and follow from one another. May our dear God keep us in the right mind of faith and graciously guard us from sharp disputes and clever fables, as St. Peter calls them, 2 Epist. 1:16, of human reason.

Protestants in the midst of the papacy.

Sixty years ago, during the demolition of a monastery in Hungary, a copper box with an act (written document) was found in a cell of the monastery, solemnly renounces the papacy with melancholy, writes his confession of faith, based on the Bible, purely evangelical, and asks God that, since otherwise no paths would be open to him, this testimony he has thus laid down may be valid for him on the day of judgment. How many honest souls may have fared in this way, and perhaps still do, who recognized the secret of wickedness (2 Thess. 2:7, 8) in the papacy, but were too weak to come out publicly and laid down their protestation alone in silence, weeping and sighing before God! Therefore, far from the Romans being allowed to rejoice when it is admitted to them that children of God are also found among them, they have rather to be afraid of these who languish in their captivity, because the constant sighs which the oppression of their conscience squeezes out of them are constant accusations against them before the holy judge in heaven. (See: The Bible, a Work of Divine Wisdom, by Köppen, I. 686).

The Christian's righteousness and perfection.

Then we are righteous when we recognize ourselves as sinners, and when we seek our righteousness not in our own merit, but in the pure mercy of God; for the recognition of our imperfection is the perfection of a righteous man. Jerome, *riävers. 1^oot. I.*

The following gentlemen have paid for the second half of the year: Alt, Anschütz, Breß, Pastor Bartels, Huch, Kleinschmidt, Ungemach.

For the whole year: Mr. Faulstich.

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(Sent in by Pastor Keyl.) Life story of Dr. Luther.

(Continued.)

On the same day on which the peasants' revolt came to an end, May 5, 1525, Luther and the entire Lutheran Church were plunged into deep mourning. On the same day that the peasants' revolt ended, May 5, 1525, Luther and the entire Lutheran Church were plunged into deep mourning by the death of the pious Elector of Saxony, Frederick the Wise, who died blessedly in the confession of Christ in his 63rd year, and at whose funeral Luther preached two excellent funeral sermons on the comforting article of the resurrection of the flesh on 1 Thess. 4, 13-18. John the Steadfast, who took on the work of the Reformation even more resolutely and zealously, and who also held Luther in high esteem, was now given the dignity of chururgeon.

Until then, Luther had already written many excellent things about the marriage state and had shown that it was a divine order and permitted to all people, but that the monastic vows that forbid it were only human, i.e. powerless, bonds; he had also successfully advised others to confidently break them. Now he quickly decided to do this himself. In the summer of 1525, in his 42nd year, he married Miss Catharina von Bora (she was 26 years old), who had left the monastery two years earlier, convinced of the legitimacy of this step by reading Lutheran writings.

Luther married himself especially at the request of his old pious father, and in order to confirm his doctrine, since he still found so many fainthearted hearts even with such great light of the gospel. He himself testifies that God had suddenly, and since he had been thinking of completely different things, miraculously led him into the marriage state; for I feel, he writes, neither carnal love nor rutting, but have a good will and pleasure in the marriage state, as in God's creature and order. Luther foresaw that his enemies would pour out the venom of their defiance over his marriage, and it did not escape him that even his best friends would at first disapprove of his plan, but nevertheless, in defiance of the world and the devil, he carried out what he had already said earlier.

Luther had declared that he would certainly marry, and that he should be married on his deathbed. Even his friends might think that it would be better for Luther to remain unmarried, because otherwise the enemies would be given the best opportunity to blaspheme the work of the Reformation, but Luther thought differently: it was more important to him to strengthen the weak believers and to confirm Christian freedom and the truth of the gospel with deed than not to anger the blind and obdurate hypocritical enemies, according to Gal. 2:4, 5. 2:4, 5. He writes: "I have also taken a nun in marriage, though I might have advised it, and had no special cause, except that I have defied the devil with his scales, the great men, princes, and bishops, who will that spiritual persons should be free. And I would gladly cause more trouble, if only I knew something more that would please God and displease them. - But that some weak people are also annoyed by this is not our fault, but the fault of the tyrants who resist the gospel, so that it cannot come and teach the weak; therefore they must answer for it. Even if it comes to that, that Christian and divine liberty wants to be muffled or desecrated, the same is more to be taken care of than the weak. For there is more in God's word than in the whole world." (L. Works. Hall. X, 963-64.)

Luther did not give a serious answer to any of the defamatory and mocking writings that appeared because of his marriage; it was enough for him that he had a just cause and a good conscience. The newer opponents of Luther only sing the old songs again in this matter or add new lies, for nothing is pure to these impure and unbelieving, but both their mind and conscience

are impure. Tit. 1, 15. But the most ridiculous and amusing thing is the often repeated pretense that Luther only reformed in order to be able to marry. Then, indeed, he could more easily obtain it; he could spare himself all the struggles that have been mentioned so far; for if the pope had already offered him a rich bishopric and large sums of money, if he had only

If he wanted to keep silent, he would have granted him far sooner to marry a poor nun under this condition.

At the end of this section we want to take a look at Luther's marriage and household. He diligently tried to practice what he taught orally and in writing from God's Word, so that he, as a true bishop, would be a good steward of his household. 1 Tim. 3, 4. He and his wife loved and honored each other warmly. In this marriage God gave them six children, John, Elizabeth, Magdalene, Martinus, Paul, Margaretha; thus three sons and three daughters. These children made the father, with his many toils and worries in church matters, many a happy hour; he loved them most tenderly, raised them faithfully in discipline and admonition to the Lord, and especially prayed with them daily the Ten Commandments, the Christian faith and the Lord's Prayer; but he also often joked kindly with them and became a cinema with the children. We cannot help but include as evidence of this a letter that Luther wrote to his four-year-old son, John. It reads as follows:

"Grace and peace in Christ, my dear son. I like to see that you study well and pray diligently. So do, my son, and continue; when I come home, I will bring you a beautiful fair. I know a pretty, funny garden, where many children go inside, have golden skirts on, and read beautiful apples under the trees, and pears, cherries, spilling and plums, sing, jump and are cheerful; have also beautiful little horses with golden bridles and silver saddles. Then I asked the man who was in the garden, "Where are the children? He said, "They are children who love to pray, to learn and to be pious. Then I said, "My dear man, I also have a son, whose name is Hänsichen Luther. Wouldn't he also like to come to the garden, so that he could eat such beautiful apples and pears, and ride such fine little horses, and play with these children? Then the man said, "If he likes to pray and learn and is pious, let him also come into the garden, Lippus and Jost also, and when they all come together, then they will be able to eat such beautiful apples and pears, and ride such fine horses, and play with these children.

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They also have pipes, timpani, lutes and all kinds of strings, and they dance and shoot with small crossbows. And he showed me one of his meadows in the garden, prepared for dancing, there were all kinds of golden pipes, timpani and fine silver crossbows. But it was still early and the children had not yet eaten, so I could not resist dancing, and I said to the man, "Oh, dear sir, I will go quickly and write all this to my dear little son Hänsichen, so that he will pray diligently and learn well, and be pious, so that he will also come to this garden; but he has a muhme Lehne, he must bring her with him. Then the man said, "Go and write to him like this.

Therefore, dear son Hänsichen, learn and pray confidently, and tell Lippus and Justen that they also learn and pray, so you will come into the garden with each other. Herewith to the almighty God commanded, and greet Muhmen Lehn, and give her a kiss for my sake. Anno 1530.

Your dear father Martinus Luther."

However, as kindly and friendly as Luther treated this little boy, especially in his tender childhood, Luther later made his upbringing very serious and did not let anything bad happen to him unpunished. Among other things, it is said that when John was twelve years old and had committed a crime, Luther did not want to know anything about him for three days, although he had already asked for forgiveness in a humble letter, and his mother, Dr. Jonas and Dr. Cruziger

had also interceded for him; Luther answered that he would rather have a dead son than a disobedient one, because, according to St. Paul, a bishop must preside over his own house and have obedient children if he wants to provide for the church of God. He added: "God has raised us up, and for this reason we must give a good example to all. Otherwise, our children who are out of sorts go about to the annoyance of others and want to abuse our freedoms as bad boys." (See Luther's Works. H. XXIV, 157.)

Luther very often had a numerous table company, this gave rise to many useful and cheerful conversations and stories, as one can see from the collected table speeches. Luther's behavior toward his friends and guests in the circle of his family and this toward Luther was just as far from all monkish sourness as from that desolate and disorderly nature of the world; rather, it showed in all the striving to follow the admonition of St. Paul, Phil. 4, 8: "What is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, is possibly a virtue, is possibly a praise, pursue it!" Hypocrites are often offended by the coarseness of that time, which is especially reflected in Luther's table speeches.

However, Luther's family did not lack a home cross either. In addition to the plague that every Christian has on every day, there were also times of particularly heavy affliction. Luther's faithful wife once became deathly ill, but God heard Luther's prayer for her. However, he saw two of his beloved daughters pass away from this life with many tears, Elisabeth in her first year, Magdalena in her fourteenth year. For the latter he wrote the following epitaph himself:

Here I sleep, Lenichen, Dr. Luther's little daughter, rest with all the saints in my begging".

I belonged to the sins that should have been eternally lost;

But I am now alive and well, O Lord Christ, redeemed with Your blood.

(To be continued.)

Response to the latest defense of the Union.

Motto: "Let them only preach confidently and freshly what they can and against whom they will; for as I said, there must be sects, 1 Cor. 11, 19. and the word of God must lie in the field and fight; therefore also the evangelists are called hosts, Ps. 68, 12. and Christ a host king in the prophets. If their spirit is right, he will not be afraid of us and will remain well. If ours is right, it will not be afraid of them, nor of anyone. Let the spirits burst upon each other and meet. If, however, some are deceived, then let it be according to the right course of war; where there is strife and battle, some must fall and be wounded; but he who fights honestly will be crowned."

Luther, from the spirit of the Anabaptists.

A few days ago, a pamphlet printed by Weber L Olshausen appeared here under the title: "A Word for the Good Cause of the Union. Vertheidigung gegen die Angriffe des ""Lutheraner"" auf die evangelische Kirche, von E. L. Nollau, evang. pastor in Gravois bei St. Louis." *) We are pleased to be able to announce this booklet herewith, because we are of the firm conviction that the good cause of truth can only win, may one come out for or against the same, if it only happens publicly. It has also long been our wish to have in our hands the own testimonies of the vocal leaders in the local Protestant church about what they actually believe and to be able to give them into the hands of others. Our wish has been fulfilled; whoever wants to convince himself of the spirit of the new evangelical church of the West with his own eyes now has the opportunity to do so.

According to page 67, the paper is written mainly for the readers of the "Lutheraner" and "aims," as Mr. Nollau expresses it, "at nothing else than to call attention to the narrow-minded, unevangelical and questionable direction which is represented and spread in the ""Lutheraner""." Hereafter we must consider it our duty to reply in our paper, either, if we have been convicted, to

recant publicly, or, if we face false accusers, to justify ourselves. We fulfill this duty all the more gladly, since we are thereby induced to

*) The typeface is available from Franksen & Wesselhöft, St. Louis, Mo.

We will be able to speak more clearly than we have done about important articles of Christian doctrine, to protect pure doctrine even better from misunderstanding and distortion, and to give the truth-loving reader weapons in his hands even for those cases when error appears most deceptively in the guise of truth.

We are sorry not to be able to deal immediately with the main issue, namely the doctrine. Mr. N., however, did not like to fight in this field alone; he also attacked us personally and in such a way that he was aware of hitting the most sensitive places and where he could and would certainly wound us. The confidence in "the good cause of the Union" seems to have left the author so completely right from the start that he would not promise himself a victory of this "good cause" in any other way than if he had first made his opponents ashamed before the face of the world by reminding them of their former transgressions.

Mr. N. writes on p. 4: "Far be it from us to reproach those involved with the trouble caused at that time and to want to hurt them by it," but what shall we say to this, if Mr. N. does it now? We think it would have been more honest if Mr. N. had just said it straight out: You are our enemies, and we must treat you as enemies. Such sincerity would have instilled confidence in Mr. N.; but indeed, it is not an easy, indeed not solvable task to believe Mr. Nollau's declarations of love and fine assurances that he judges us with Christian gentleness, since at the same moment he attacks us just as (now at least) only our most ruthless enemies still do. It hurts us to see Mr. N. fighting against us, "in league" with such opponents.

Among other things, Mr. N. accuses us of being "Lutherans who think they are perfect in their pharisaic self-importance" (p. 28); of making "malicious declarations" (there); of preferring to let the Reformed live in poverty rather than accept them" (p. 2); of having a "broad conscience" (41); of observing "dishonest procedures" (43); of being "intolerant and hostile to the Protestants. 2); we had a "wide conscience" (41); we observed a "dishonest procedure" (43); we were "intolerant, hostile and heretical to the Protestants" (49); we "believed ourselves to be the true stock and core of the Lutheran Church in America" (70). Church in America" (70); we had written our criticism only "allegedly out of love for the truth" (64); we claimed: "we alone have the truth" (70); now and then we brought some to leave the Protestant Church, solely because "it is much easier to insist on being in the true church, to boast of pure doctrine and to lovelessly condemn those who think differently than to convert righteously and thoroughly" (65). Finally, Mr. N. refers to the prophecy, which went out about five years ago, of a

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Dr. Vehse with a meaningful sign: "There would be more spiritual tyrants like Stephan! (21.)

We only report this to the reader as samples of the "evangelicals" love, truthfulness and sincerity, and ask how we can reconcile these vituperations of our personal character with what Mr. N. p. 67 nevertheless writes of us Lutherans: "We have no doubt whatsoever about their honest attitude, wanting only Christ and His honor" - indeed, that he calls the evangelicals our "brothers" on p. 69! - For our part, we can draw no other conclusion from this contradiction than this: Mr. Nollau wants both, he wants to keep up the appearance as if he were not so uncharitable as to deny us Christianity and God's grace; but at the same time he wants to convince us and especially his readers that the evil spirit is driving us. We repeat, it pains us deeply that Mr. N. has taken the fight over to the field of personalities, since we have fought against the Protestants

only on the field of doctrine, often seemingly hard, but always, as our readers will have to testify, openly and honestly, but have left the judgment of the hearts to the heart's proclaimer.

Omitting a defense of ourselves in regard to the accusations made to us above, and leaving the judgment to God and the impartial reader, we now turn to another subject suggested by Mr. N.. Mr. N. has, as already indicated, also brought up our grave sins, which we as Stephanists or as followers of the notorious Stephan have been guilty of.

We testify that a reminder of the trouble we once caused in two parts of the world is always very salutary for us, because it serves us for a salutary deep humiliation before God and man. We testify that our bitterest enemies have been of more use to us than our friends who cover everything with love. We further testify with sincere hearts that we are not angry with Mr. N. for renewing the memory of our former aberrations in a public writing to our great shame before all the world. Rather, we take this opportunity to once again publicly and humbly confess how guilt-ridden we feel. We confess that, when we were still followers of Stephan, we placed blind trust in a poor, erring man and allowed ourselves to be led by him without serious examination according to God's Word; we confess that we made the preachers the rulers of the congregation, mixed the secular and the spiritual, bound the church to a visible fellowship, and had power over Germany and many other countries.

We have unkindly judged God's children in it, ruthlessly denied the state of grace and blessedness to many erring people, closed ourselves off sectarianly, left our profession and our fatherland in fanatical blindness even without urgent need and tore the most sacred bonds in the process, and used the symbols of our church in our mouths, but did not keep true faith with the doctrine contained therein, called ourselves Lutheran, and yet in many ways taught and acted quite un-Lutheran, in short, that under the title of true Lutheranism we allowed ourselves to be carried away, to which only religious delusion can lead; that we have therefore been on the way to becoming a highly pernicious sect. But we also confess that we are heartily sorry for all these great and grave sins; that we do not consider ourselves worthy to be called disciples and servants of Christ and Lutherans; indeed, as Luther says of the time when he was ordained as a Mass priest: "That the earth did not swallow us both up was unjust (humanly speaking) and all too great God's patience;" so too we must speak of the time when among us Stephanism had developed to its highest form; we must now also wonder that especially us preachers and all leaders of emigration have not been swallowed up by the sea. Our hearts want to break when we think that we have offended and angered God and blasphemed the enemies of the Lord; that perhaps a not insignificant number of souls have been mortally offended by us, that a terrible stain has been put on the whole Church of Jesus Christ, and that all the faithful children of God who have seen us go astray have been deeply offended and grieved. We therefore once again ask all those who were previously offended by us to forgive us for God's sake our grave sins; they do not want to attribute what we did in blindness to the word of God, not to the Lutheran church, not to the strict and rigid adherence to the truth, but only to our perversity and unfaithfulness.

But when we publicly repeat this confession and this apology, we do not want to deny the mercy of God, which has also happened to us. We were not people hardened and hardened in error; what we did in the face of the whole world was done in ignorance, with an erring conscience; in the good though sinful opinion that we were doing God a service; in the terrible delusion that we had to act this way in order not to deny the truth and not to be lost. We did not go the wrong way in order to gain something temporal, but would have been ready to sacrifice property, honor, body and life, and everything that is dear to the natural man, for what we wrongly thought was

God's cause; our heart sighed earnestly for truth, justice and blessedness. So God has had mercy on us, has given us

We know that our sins are no longer on us; we not only believe in the forgiveness of sins in general according to the third article, but we also believe in the forgiveness of sins in general according to the third article. Rom. 4, 5. We know that our sins are no longer upon us; we not only believe according to the third article a "forgiveness of sins" in general, but are also certain for ourselves that we have obtained this forgiveness, that Christ also bore our sins committed in Stephanism, reconciled and redeemed them at his cross with his blood, and now, as we take comfort in him, cast them into the depths of the sea. As deeply as it grieves us that Mr. Nollau has brought our sins back to us as if they were still on us, this does not make us uncertain, not doubtful; we know that Jesus accepts sinners, even the greatest, even the most deeply fallen, even those through whose guilt others have been lost, Jesus also accepts us and has accepted us, and will never again let us be torn from his hand. May the world deny us forgiveness (the children of God do not); we want to say with David: "The Lord has told her so;" may our own heart still often condemn us, and Satan with all his infernal host call out to us: Your sins are too great to be forgiven! They are still written in the book of God's guilt! But we want to and will confess: "Even if our sin has become mighty, grace has become much mightier. Though it is red as blood, it is white as snow; though it is like the color of raisin, it has become like wool. For it is certainly true, and a precious word, that Christ Jesus came into the world to save sinners, among whom we are the chief. But for this cause mercy was shown unto us, that in us first of all Christ Jesus might shew all patience, as an example to them that should believe on him." Let many still scorn that God is so kind to us; let them murmur that Jesus also accepts us sinners; let us gladly bear all the shame and disgrace before the world, which our sins have caused; but let not this hinder us from exclaiming with David, "Praise the LORD, my soul, and forget not what good he hath done thee; who forgiveth all thy sin, and healeth all thine infirmities."

If I haven't done something right, I'm sorry from the bottom of my heart;

On the other hand I assume

Christ's blood and pain.

For this is the ranzion of my misdeeds;

I bring this before God's throne, I am well advised. - —

The reason I base it on is Christ and His blood;

That makes me find the eternal true good.

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On me and my life

There is nothing on this earth: what Christ has given me. That is worthy of love.

Mr. N. will perhaps repeat the reproach made to us in his writing: but you have not yet publicly confessed your sins and errors! (p. 3.) To this we must reply that Mr. N. is in error. We believe that there are few erring people who have confessed their errors so openly and completely before the whole world as we have. My blessed brother has handed over to the public a sermon of repentance preached here, in which our entire case is faithfully and unabashedly presented; it has not only been printed individually, but also distributed in magazines throughout Germany at a time when Mr. N. was in Germany. Past. Keyl distributed his own extensive writing, in which our aberrations in doctrine and life were presented with the most humble confessions, in the same double way. Past. Löber has circulated in America and Germany a systematic account of the errors in which we were formerly caught, which I and most of the other preachers involved have signed as their common confession. Rev. Brohm did the same by having a historical

account of our case and recovery printed in the Pittsburg Lutheran church newspaper. In the local "Anzeiger des Westens" (Western Gazette), the local congregation, together with me, made a short confession to their fellow citizens a little more than two years ago of their former apostasy from the Lutheran Church, and called upon everyone to convince themselves whether we are now honestly emulating the high goal that has been set for us in the Lutheran Church. Finally, the editor of the "Lutheran" spoke privately with Mr. N. himself about our case in the most humble confessions; Mr. N. comforted us himself at that time and assured us that he had given testimony of our conversion in Germany and had represented us in the best possible way to all Christian-minded people. After this, we ask our readers with what right Mr. N. can now accuse us of not having confessed our sins publicly, so that we cannot claim to be treated by Christians as such, whose sins are forgiven and covered by Christ's blood!

Yes, says Mr. Nollau, "it would have been more salutary if our opponent, instead of now heresying and attacking other church parties, had made a humble confession of the errors in earlier times in his paper. We reply that we do not doubt that it would have been much more pleasing to Mr. N. to see confessions of our sins in all the numbers of the Lutheran than a critique of the statutes of the local Lutheran association; then we might not have had such an ungracious judge. But first of all, our paper does not have the

Purpose to give news of our persons; and then we ask: Can a man who truly confesses from the heart the doctrine of the justification of the sinner by faith, require that fallen men should never cease to confess their sins; nay, to do nothing else but always appear before the world and Christendom with lamentations and groanings over their fall? We answer: No; a justified man should never forget his sin, much less try to cover it up again and retract his confession of sin, but he should also, to the honor of the sinner's friend, finally confess aloud, "Mercy has been shown to me;" and only self-righteous people who do not sincerely believe that there really is forgiveness in Christendom can take offense at this.

It is true that we, who were once in many dangerous errors ourselves, have taken the liberty of punishing the errors of others: Mr. N. considers this a sign of our impenitence and the lack of thorough humility of our hearts. But has he not read what Christ says to Peter when he foretells his fall: "If thou be converted, strengthen thy brethren"? Luc. 22, 32. Has Mr. N. not read what David says in the 51st Psalm, where he confesses his fall: "Comfort me again ... for I will teach the transgressors thy ways, that sinners may turn to thee?" Where is the doctrine of justification, which Mr. N. boasts of holding so firmly, when he chastises those who have fallen and risen again by God's grace for doing their utmost to defend the truth to which God has led them back and to fight the opposing error? Does this not belong to Mr. N's. Is this not one of the fruits of repentance, especially if one helped to spread the error beforehand? According to Mr. N's. N's concept of Christian church discipline, it seems that the fallen person, even if he repents, can never again be allowed a seat and a voice in the Christian congregation; he seems to want to condemn him to an eternal silence and to allow him only confessions of sin. But where is the doctrine of justification here again? If Mr. N. wants to be consistent (conclusively correct), he must agree with the unbelievers that they do not want to know about any saint of whom it is reported at the same time that he once fell; yes, Mr. N. must necessarily be misled by the conversion and humiliation of David, Peter, Saul, etc., who also fell deeply, and yet after their repentance cheerfully confessed the truth again and freely punished error. Oh, where did Mr. N. go astray when he felt offended by our declaration that we consider his Protestant church to be an erroneous one! By the way, it is not unclear from all this, and it will subsequently come to the clearest consciousness of every reader, that Mr. N. believes that our repentance must be

This would consist of giving up our stubborn adherence to the Lutheran doctrine. But God has saved us from such repentance, which Satan has strongly tempted us to do.

Before we conclude our response to the attacks on our personal character, we have only something to correct. Mr. Nollau reports brazenly on p. 21: "The infamous ""declaration of submission"" was signed by all adults, men and women." Our opponent gives here a sad proof that in order to disgrace us and our congregation, which he calls "respectable" (p. 5), before all the world, he did not seriously care whether he really reports nothing but the full truth: because we can prove it with witnesses that e.g. we, I and the second preacher employed at our congregation, did not sign that declaration of submission, and I did so for the simple reason that I had already lost full confidence in Stephan for my person.

In the next issue, the Lord willing, we intend to go into the most important matter, namely, the doctrines that are in dispute between us.

(To be continued.)

Luther's defiance.

Summa, my doctrine is the main piece, on which I defy, not only against princes and kings, but also against all devils, and have nothing else that keeps my heart, strengthens it, makes it cheerful and the longer the more defiant. The other part, my life and personal being, I know well myself that it is sinful and of no account: I am a poor sinner, and let my enemies be vain saints and angels. Bless them, if they can keep it. Not that I want to be such before the world and the unbelievers, but before God and his dear Christians. I will also be pious before the world, and I am so, that they shall not be worthy to undo the laces of my shoes; neither shall they forbear me with the truth, that I live or do too near to any man before the world, as I would well forbear them. In short, I am not too humble for anyone and not too proud for anyone, just as St. Paul says: "I can be proud and also be humble, I can lack and also have enough." Phil. 2, 3. For the sake of my doctrine I am much, much, much too proud, stiff-necked and proud of the devil, emperor, king, ruler and all the world; but for the sake of my life I am also humble and subject to every child. Whoever has not known this, let him hear it now. Luther in: Answer to the King's blasphemy in England. Works. Hall. XIX. 510. 11.

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

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(Sent in by Pastor Keyl.)

Life story of Dr. Luther.

(Continued.)

In the years 1526 and '27, Dr. Luther had the most to do with the Sacramentarians. For after Carlstadt, through Luther's intercession, had obtained pardon from the Elector and had become a peasant, Ulrich Zwingli rose up in Switzerland against Dr. Luther's doctrine of the Holy Communion. He claimed that the words "that is" meant only as much as "it means. Oecolampadius and some others joined him. Since the poison of this false doctrine began to creep into many hearts, Dr. Luther wrote and taught against it with all seriousness and with great sharpness; for an evil wound requires a sharp knife. Particularly noteworthy are the two writings: "That the words still stand firm: this is my body," and his "great confession of the Lord's Supper," to which he added a confession of his faith in all the main articles, so that no one could say after his death that if Luther were alive now, he would teach this or that article differently. To the accusation that he was to blame for the separation of the Reformed and Lutheran churches, especially because of his behavior in the sacramental controversy, he answers: "Of course, all of Germany knows well that the gospel was initially contested by no one but the papists alone. But those who accepted the teaching of the Gospel at that time were united in all matters above all articles; and such unity remained so long, until the pagans came forward with their new crickets and opinions, not only about the sacraments, but also about other articles. These first confused the Christian congregations and broke up their unity; since then, the number of sects has increased. For when one error arises, others always follow, until one even departs from the truth. From this it follows that the unity of hearts is divided over the articles of faith, and each one wants to make of it what seems good and right to him. Therefore they do us great violence and injustice, that we should have divided Christian unity. It is very painful when an innocent man

The reason for this is that a person should bear the punishment that another person has carried out, especially in such a great matter. (L. W. VIII. 2784. ff.)

In 1527, the Elector John of Saxony ordered a general church visitation, in which Luther was also very active. Public worship was cleansed of papal abuses in all places and restored to its former purity through proper Christian preaching and catechism instruction, as well as through the scriptural administration of baptism and the Lord's Supper, and the use of good songs and useful ceremonies was introduced. Youth instruction was improved by the establishment of German and Latin schools. It was also ensured that the teachers in churches and schools would receive sufficient maintenance from the communities. Through the successful church visitation, Luther earned great merit not only for Saxony, but also for many other states and cities, in that they followed his and his co-workers' advice.

But before Luther completed this great work, he fell into a severe spiritual sadness, which was connected with a dangerous illness. He prayed much and with great earnestness, he comforted himself with the absolution that his confessor had given him, he held firmly to God's Word and especially to the saying of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" he testified in the face of death that he had taught rightly of all the articles of the Christian faith, and that he was not sorry to have touched his adversaries so severely; he spoke of the impending distress of the Church, and said, "O, how will the enthusiasts, profaners of the Sacraments, Anabaptists, and other mobs wreak havoc after my death! But I take comfort in the fact that Christ is stronger than Satan and all his scales, indeed he is the Lord." He asked

for his little son, and when he was brought, he laughed at the father; then he said: "O good poor child! Now I entrust my dearest Kate and you poor orphan to my dearest, pious and faithful God. You have nothing, but God, who is the father of orphans and the judge of widows, will feed you well and give you a good life.

care." His grieving housewife showed in this great distress how richly the Word of God had borne fruit with her in silence; she said: "My dearest doctor, if it is God's will, I would rather have you with our dear Lord God than with me. It is not only for me and my child, but for many pious Christian people who still need you. For my sake, my dearest Lord, you should not worry: I entrust you to his divine will; I hope and trust in God, he will graciously preserve you. And behold, Dr. Luther said: "Praise God! I feel better! and then he said: "The Lord kills and makes alive, for he is the Lord of death and life; to him be praise, honor and glory forever. Amen!

In the following year (1528), the plague invaded Wittenberg and even Luther's house; the university was moved to Jena, and those who could flee fled, except Luther; he stayed, and with restless self-sacrificing love, refreshed the sick and dying with encouragement from God's Word. The manifold experiences of the great ignorance of the people, which he had made as a visitor of the churches, urged him to write in this year his small and large catechism, in which he explained all the main points of Christian doctrine, in the former more briefly, but in the latter in greater detail, of which Matthesius rightly says: "If Dr. Luther had otherwise done nothing more than write these two catechisms, the whole world could not be indebted to him enough. Matthesius rightly says: "If Dr. Luther had done nothing else but produce these two catechisms, the whole world could never be sufficiently indebted to him;" and how highly it esteems the Lutheran Church, it has testified by including them in the number of its Christian confessions. In the great danger in which Germany was then placed by the invasion of Austria by the Turks, Dr. Luther also sent out several comforting writings, in which he both exhorted to sincere repentance and earnest prayer, and faithfully warned against their devilish and lying religion, as the side piece to the Pabst's idolatry.

Since the arrival of Emperor Carl V was expected, and with it a new discussion of the religious disputes, many wished that the discord could be resolved beforehand.

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of the Holy Communion. This was the intention of the Landgrave of Hesse, Philip, the beginner of all such attempts at union. With this in mind, the Landgrave of Hesse, Philip, the founder of all such attempts at union, invited Dr. Luther and other theologians to a religious discussion in Marburg. Luther answered that he wanted to appear to show that he was inclined to peace, but that he did not expect a good outcome of the matter, because he believed that the Zwinglians wanted to use some kind of trick. The discussion itself lasted several days, and although the Swiss, or Reformed theologians, gave way to the Lutherans in all disputed articles and recanted in writing, this did not happen in the article on the Holy Communion. For this reason, further discussion of it was suspended until a later time. Luther proved friendly to the reformed theologians and reached out to them, but he could not and would not grant their request to recognize them as brothers in the faith, so that no one would think that he and his followers approved of that false teaching. How little they were worthy of the Christian brotherly name and how correctly Luther had seen through their cunning, hypocrisy and deceit, is testified by the palpable lie, which they publicly spouted, that they had overcome Luther at Marburg. Just as Satan tried to suppress Luther's teachings through lies, he also tried to do so through open violence; for the advocates of the papacy decided at the Diet of Speier in 1529 that in all places where the Lutheran doctrine had not yet been introduced, this was not to happen in the future,

and that in places where this doctrine had already been professed, the public celebration of Holy Communion was not to be permitted. The Elector of Saxony protested against this ungodly suppression of Luther's teachings, along with other princes and cities, including some reform-minded ones, and received the name Protestants. The hostile behavior of the emperor against their envoys prompted a further discussion on the question of whether, in the event of a religious war, they should also form an alliance among themselves and take up arms. Luther, however, emphatically refuted this to the princes in the Scriptures, "charging them with resistance. From this one can see what an outrageous injustice it is to make Luther the founder of the religious war that later broke out.

Around this time, Dr. Luther complained that on the one hand the papists raged against the gospel with fire, sword and all the power of the devil, and on the other hand the weary red-blooded spirits and lascivious, frivolous hearts countered with all the cunning of the devil, and added: "Without what else is the ingratitude and contempt among our own people. (L. W. XIV, 184). Luther was so zealous about this that, at the beginning of the

In 1530, he preached a powerful sermon of repentance to the people of Wittenberg and publicly declared that he would no longer preach to them, which he did for a while. From then on, his complaints became more frequent and stronger that in most places, despite the abundant sowing of the pure divine word, there was so little fruit. But he also says: "If it happened to Christ, the Son of God, the most holy preacher, what wonder that it also happens to John the Baptist, the apostles and to us today! (L. W. XVIII, 488.) If one sees, therefore, that even where the word of God is taught more clearly, many do not live according to it as the children of God, then one should beware of the blasphemy of blaming God and his word, or the right teaching, since it is the fault of men alone if the word of God remains without fruit, so that they do not believe and become blessed. - —

(To be continued.)

Response to the latest defense of the Union.

(Continued.) i

When Mr. Nollau wants to state the sum of what he finds fault with in our doctrine, he says: "Our conviction that our opponents are still in error has not yet changed, even if only in the doctrine of the church." Therefore, it is this important doctrine whose more detailed discussion we will now have to take up again before all.

We confess that we were least concerned about this, since we have presented the doctrine of the church most clearly and completely in our leaflet. However, when we looked at Mr. N.'s writing, we noticed that he unfortunately did not grasp our explanation of the doctrine of the church and even less awakened to the consciousness of the Christian church himself. Hence it has come about, as we suspect, that Mr. N. not only communicates to his readers an exceedingly strange, we would almost like to say monstrous, conception of the church as his own, but also gives them an equally strange image, as he has created it for himself, as ours, and against which he, as against a really existing enemy, campaigns in all seriousness. It is true that the simple doctrine of the church has become one of the most difficult ones because it has been written about in so many different ways, in that each party has tried to model (shape) the doctrine of the church in such a way that its own party could still pass for a true imprint of the given model (pattern image) of the church. However, as difficult and complicated as the article of the church has become for many people, it is certainly not unreasonable to ask the one who wants to write about it publicly, the following questions

The author is not obliged to make the demand that he should at least be familiar with his subject and have come to a clear understanding of it. Also, it is undoubtedly one of the first duties of a writer to make every effort, unclouded by preconceived opinions, to correctly comprehend and faithfully reflect the true opinion of his opponent, so that he does not waste time and energy in fighting his own dream image.

After this we would like to be almost discouraged to write anything further about the subject touched upon, but we want to try again to present the doctrine of the church as simply, clearly and thoroughly as possible from God's Word, and then subject Mr. N.'s opinions on this to an examination. - —

First, according to God's Word, there are not two churches, visible and invisible, or even more, but only one. The Lord always speaks of only one. He says, "There will be One flock and One shepherd." Joh. 10, 16. "On this rock I will build my church," not common. Matth. 16, 18. Therefore the b. apostle exhorts the Ephesians: "Be diligent to keep unity in the Spirit, through the bond of peace. One body and one spirit, just as you were called to one hope of your profession. One Lord, One Faith, One Baptism 2c." Ephesians 4, 3-5. And in the Epistle to the Galatians, K.4, 26. the same apostle says: "The Jerusalem that is above, that is the free, that is the mother of us all." (Here the church is called the Jerusalem that is above, as Christ often calls it the Kingdom of Heaven on earth and the Epistle to the Eberians K. 12, 22. the heavenly Jerusalem.) Clearly, the church is also necessarily called One when it is presented as Christ's bride. Therefore, according to all these divine testimonies, every Christian confesses in the apostolic symbolum: "I believe One (unam) 'holy, universal, or Christian Church.'"

If we then ask who or what is this true church of Christ, we must answer according to God's Word: It is the entirety of all believers and those sanctified by the Holy Spirit. Spirit. For thus says St. Paul: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water in the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5, 25-27. God made Christ "the head of the church over all things, which is his body, the fullness of him who fills all in all. K. 1, 22. 23. Therefore, no ungodly, no unbeliever, no unregenerate belongs to the one true church, for "he who does not have Christ's Spirit eats nothing." Romans 8:9. Therefore St. Peter exhorts the Christians: "You also, as living stones, build yourselves up into the spiritual

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Home and to the holy priesthood. Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 1 Pet. 2, 5. Therefore we confess that the church is *fei* "One holy," and the communion of saints."

This One true Church is bound to no people, limited by no place and no time; it exists among all the heavenly realms, was and will be at all times, and is united by One Truth and One Faith which it confesses, by One Spirit who dwells in it, by One Head and One Lord who governs it, by One Hope to which it is called. For thus saith St. Paul, "We are all baptized into One Body by One Spirit, whether we be Jews or Greeks (Gentiles), whether we be bond or free, and are all made to drink into One Spirit." 1 Cor. 12:13. John testifies to the same thing when he says, "Jesus was to die for the people, and not for the people only, but that he might gather together the children of God which were scattered." John 11:51, 52. Therefore, we confess a "catholic," i.e., universal, Christian church and a "communion (of all) saints."

The church is not a visible institution, like a state, but an invisible kingdom, a spiritual building established in the hearts of men by God's spirit. For thus Christ speaks of His church: "My

kingdom is not of this world." Joh. 18, 36. "The kingdom of God does not come with outward gestures. Neither shall it be said, Behold here, or there it is. For behold, the kingdom of God is within you. Lucas 17, 20. 21. From this it is irrefutable that the true church of Christ is never actually visible. Nor can it be otherwise, for since only truly believing born-again Christians are members of the church, no one can say that these or those people are the church; for everyone should and can be certain, as far as he is concerned, that he is in Christ, and Christ in him; but no one can be unmistakably certain about any other person, whether he is a child of God, whether he is therefore a living stone of the spiritual house of God or of the church. As Solomon says: "God alone knows the heart of the children of men," 2 Chron. 6, 30. and St. Paul: "The firm foundation of God exists, and has this seal: The Lord knows those who are His." Then we confess, "I believe a church;" but faith is "a certain assurance of things hoped for, and not doubting of things not seen." Ebr. 11, 1. In agreement with this, Luther says: "Therefore we confess rightly in faith, when we say: we believe in a holy Christian church; for it is invisible, lives in the spirit, in a place where no one can come." (L. W. H. VIII, 2745.) Following Luther, J. Gerhard also writes in his *Doms rlwoloZiois*: "We say that the true, holy, and catholic (universal) church is always invisible, even itself.

at this time when the rekindled light of the Gospel shines brightest in many kingdoms and provinces." Art. XXIII. § 69.

Now that we have considered these four main points in the doctrine of the church, we must now, in order to understand the Scriptures correctly where they speak of the church, also note this. Now that we have considered these main points in the doctrine of the church, in order to understand the Scriptures correctly, where they speak of the church, we must also note that in Scripture both the visible totality of all those who are called outwardly and individual visible communities (particular churches), in which the gospel together with the holy sacraments is acted upon, are connected with the word "church" in an unequivocal sense. This is because the church or the faithful and elect are contained in the group of the called, and are to be sought only there. But in these visible communities there are many who do not belong to the church, for the Lord says: "Many are called, but few are chosen." In the church of the called there are hypocrites, unbelievers, unholy, heretics and sects. For example, St. Paul addresses the Corinthian community with the words: "The community (or church) of God at Corinth;" and yet in the whole letter to them he reproves that among them there are not only divisions (separatists), but also an incestuous (1 Cor. 5, I. ff.) rotten or sects (11, 19), even unbelievers (15, 1.2.) and those who know nothing of God (15, 34.)! From this we see that when the whole of baptized Christianity is called the Christian church, or when an assembly of people in a province, or in a city, or in a house is called a church, this is done according to the form of expression called synecdoche, i.e., one attaches to the whole what can only be said of one part of it and what should also apply to this alone. This form of expression occurs very frequently in Scripture. Therefore, in spite of this way of speaking in the Bible, it remains nevertheless certain that the true church of Christ is actually an invisible spiritual heavenly kingdom on earth, that it consists solely of true Christians and is formed solely by them. However, the Augsburg Confession in the eighth article rightly says: "The Christian church is really nothing else than the assembly of all believers and saints;" and the Apology in the seventh article: "If one really wants to speak of what the church is, one must speak of this church, which is called the body of Christ, and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith. Spirit and faith. For we must really know by what we become members of Christ, and what makes us living members of the church. For if we were to say that the church is only an outward

police force, like other regiments in which there are evil and good, no one would learn from this, nor understand that Christ's kingdom is spiritual, as it is, wherein Christ inwardly governs, strengthens, comforts, and dispenses the Holy Spirit and various spiritual gifts to the hearts. Spirit and various spiritual gifts". Luther speaks of this even more clearly in his Large Catechism, in the explanation of the words: "Communion of Saints". "This is the opinion and sum of this addition: I believe that there is a holy company and congregation on earth, of vain saints, under one head, Christ, called together by the Holy Spirit, in One. I believe that there is a holy company and a congregation on earth, made up of saints of the same faith, mind and spirit, with various gifts, but united in love, without divisions or separation. - Is it not clearly said by Christ that the kingdom of heaven is like a field in which tares and wheat grow? So we answer with our apology that the Lord clearly says: "The field is the world," not the church! Matth. 13, 38.

With such a presentation of the church, the papists, of course, say that we Lutherans made of it a Platonic Republic, that is, a beautiful, holy and pure church that exists nowhere but in our thoughts; but only spiritual ignorance can talk like that. There is not only in truth a holy. Not only is there in truth a holy community of believers scattered throughout the world, but intimately united by One Faith and One Spirit, but there are also clear characteristics by which it is recognizable, or as it is otherwise called, visible; just as the soul, although it can never be seen, nevertheless makes its existence clearly known. These characteristics are the word of God and the holy sacraments. Sacraments, for Word and Sacraments are not only the means by which the Church alone is founded and maintained, but also the treasure entrusted to it, which it alone administers, preserves and transmits to others; hence it is also called a pillar and foundation of truth. 1 Tim. 3, 15. As that star showed the wise men of the east the house in which the Christ child lay, so the light of the Word of God shows the house in which Christ dwells, namely the church. Just as Christ could once not be recognized from the outward splendor of His appearance, but only from the prophecies in the writings of the prophets, so even now the Church, which is His spiritual body, is recognized only from the Word. We consider it unnecessary to elaborate on this here, since we have already dealt with this individual point in detail in No. 6 of our Bulletin.

The purity of the word, as far as the preaching of it in the church is concerned, has its different stages at different times, which is why the church is also compared to the changing moon in the crotch. (Song of Songs 6:9.) Even the members of the true church, or Christians, therefore often build on the right foundation, that is, on Christ and the faith on which they are built, not only "gold, silver and precious stones" of proven doctrines, but also "wood, hay and stubble".

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The church also has to ask daily: "Forgive us our trespasses," but these errors are such that they not only do not overthrow the reason, but also are not stubbornly held by them; as we see, for example, in the dear apostles, who often erred, but were always willing and ready to be taught. For where not only error is preached, but also stubbornly held fast, there is not Christ's church, there becomes visible not the true church, but the false one or a sect. "He that is of God," saith Christ, "he heareth the word of God: therefore hear ye not, because ye are not of God. My sheep hear my voice. He that is of the truth heareth my voice." Joh. 8, 47. 10, 27. 18, 37. And John testifies, "He that transgresseth, and abideth not in the doctrine of Christ, hath no God." 2 John 9, Titus 3:10, 11. Therefore, blessed Luther wrote: "Where else should one distinguish between the true church of Christ and the church of the devil, except in obedience and disobedience to Christ, especially when disobedience is publicly recognized and understood, and when it is freely and

insolently excused and right. For the holy For the holy church also sins and stumbles or errs, as the Lord's Prayer teaches; but she neither defends nor excuses herself, but humbly asks for forgiveness, and corrects herself as she always can: then she is forgiven, so that her sin is no longer counted as sin. If then I am not to know by obedience and hardened disobedience, nor to distinguish the right church from the wrong, I know no more to say of any church." (Letter concerning the Book of the Angular Mass. W. H. XIX, 1579.) In another place Luther further speaks: "As St. Augustine speaks of himself: LrrLl-6 pororo, ÜLsrotieus nonsro: I may err, but a heretic I will not become. Cause, heretics not only err, but also do not want to be taught, defend their error as right, and argue against the recognized truth and against their own conscience. Of such St. Paul says Tit. 3, 10. 11.: You should avoid a heretic when he is admonished one or two, and you should know that such a one is wrong and sins LutoolLraLriws, i.e. he who willfully and knowingly wants to remain damned in error. But St. Augustine will gladly confess his error and have it told to him. Therefore, he cannot be a heretic, even if he is wrong. So do all other saints, and gladly give their hay, straw and wood into the fire, so that they remain on the ground of blessedness. As we also have done and still do." (Of Conciliis and Churches. W. H. XVI, 2664.) Finally Luther says: "They do not distinguish: to err and to remain in error. To err does no harm to the church, but to remain in error is impossible; as Christ says in Matth. 24, 23, that even the exceptions

The result is that the people elected would be led into error, where possible. (From the Angular Mass.

W. XIX, 1515.)

If we summarize what has been said, the church is the one people of God spread over the whole earth, the assembly of all believing souls sanctified by the Holy Spirit. It is the assembly of all believing souls sanctified by the Holy Spirit, who are usually completely hidden from the eyes of men and known only to God, but who are also revealed to men, where God's Word is preached purely and the holy sacraments are administered according to Christ's institution. This is the only church of which we know, of which we have spoken so far in our paper and for which we want to fight; and if we want to be Lutherans, then we want to confess ourselves with this name to no special party, nor to any other, but just to this one general (Catholic) Christian and apostolic church, as Luther and all his faithful followers have done. If now the whole group of the called and baptized is called the church, and if further mention is made of national churches, particular churches, and the like, this is done only in an unreal sense, and only because the church of Christ lies hidden among these visible groups, because the elect are to be found only among the called. Even heretics who stubbornly err and stubbornly deny important truths contained in the holy Scriptures are outwardly in communion with the church, but that is not why they and their adherents are the church; Even though there are members of the church hidden among the heretics, who hold the truth in their hearts, who either testify against error or do not see through their false prophets out of weakness of knowledge, are outwardly held captive by the mob or sect, but in their hearts are in communion with the true church. - —

Let this be enough for this time. We recommend this brief discussion to the most careful consideration of our readers; for only then, if one holds fast to these few simple propositions drawn from the Bible, and abandons all other ideas about the church that shift or overturn these propositions (even if one may have gotten them from so-called Lutheran books): only then will one come to a sound doctrine about this article and to a clear insight into the connection of the same with the whole Christian doctrinal edifice, and know how to judge the various phenomena in Christianity correctly. The reader will not be discouraged to take the dear Bible at hand and

compare the picture of the church given by us above with the type (model) of the salutary doctrine, and if he believes in the Bible, he will not be able to refuse his agreement and will certainly perceive, as we did, with joyful surprise, that the biblical doctrine of the church is reproduced in the purest, truest and most faithful way in the symbolic books of the Lutheran church, especially in the Augsburg Confession and its Apology. Confession and its Apology, and nothing sectarian is added to it. The Christian reader will find in his comparison that Mr. Nollau did not base his doctrine of the church on the Bible, but formed his doctrine according to how he thought he saw the church with his eyes; instead of the other way around, to examine and judge what he saw according to the word of God. For human reason it is of course more plausible and acceptable if one, as Mr. Nollau does, follows the principle: "We must look at the church not as it should be, but as it is. (p. 27.) But if, according to Mr. N., we are no longer to judge the church according to how it should be according to the Bible, but how it is according to our thoughts, then we really do not know what the Bible is for according to Mr. N's thoughts.

However, for lack of space in this number, we must refer our readers to the next, where we will apply the standard of Scripture to Mr. N.'s expressed opinions.

(To be continued.)

One's own conceit in Scripture.

With certain strong sayings the heretics must be seen, otherwise they slip away and pass through, like fish wiping through a net. It is a slippery thing about the heretics; they can hardly be kept, and are careless to act in divine Scripture. All this makes them carry their conceit into the Scriptures, and the Scriptures must be made to conform to their head and mind, to be bent and directed. Therefore we should hear God's word with fear, and act in it with humility, and not plump it with our own conceit. You would rather fall into all sin than into your own conceit, such a dangerous, harmful thing it is. For the word of God is not to be trifled with. If you cannot understand it, take your hat off to it. It suffers no reproach, nor any human interpretation; but it is in earnest, and wants to be honored and restrained. Therefore beware, lest you fall into it with your conceit. If this is ingrained, the devil will ride it out, but I will not. Therefore St. Paul says to Tito, 3:10: "Avoid an apostate man, when he is once and again reproached, and know that such a one is reprobate, and sins as he condemned himself." Therefore, beware of the sects. It is easy to get in, but difficult to get out. Believe me, you cannot get out as easily as you can get in. - Luther on 23, 5-8.

Contempt Of The Laity (Non-priests) In The Papist Church.

In 1662, a second edition of a book was published in Würzburg under the (Latin) title: "Das allen Weltlichen verschlossene Heiligthum oder Abhandlung von dem Verbote der heil. Scripture in the Volksover mother tongue, by Nicolaus le Maire, a French councilor and almoner." The author was a zealous papist; his book therefore had the following title copy: A splendid temple from which a dog-whipper chases the dogs; the superscription is: "Out with the dogs!" (I^or^ he It!)- See, you poor laymen, this is how you are regarded by your priests; that is why they forbid you to read the Bible. This is what it sounds like when a man, like le Maire, prattles from the map of your spiritual fathers.

Printed by Weber and OlShausen.

(Sent in by Pastor Keyl.) Life story of Dr. Luther.

(Continued.)

At the upcoming Imperial Diet in Augsburg, another attempt was to be made to settle the religious disputes that had arisen with the papists. The Elector of Saxony also went there accompanied by Melanchthon and Dr. Jonas; however, he left Dr. Luther behind at his castle in Coburg for important reasons. At his request, Melanchthon wrote the famous Augsburg Confession, which consists of 28 articles and contains the most necessary pieces of Christian doctrine, especially in opposition to the papists. On this occasion, Melanchthon not only used 17 articles written by Luther as a basis, but it was also sent to Dr. Luther for review by express order of the Prince, who testified his complete approval and only casually remarked that he could not tread as softly and quietly as Melanchthon, but also added: "Christ, our Lord, help that it may bear much and great fruit, as we hope and ask. This is what happened, for when this confession was presented to the Emperor on June 25, 1530, in a public imperial assembly of all the estates of the Roman Empire, in the name of the Lutheran princes and estates, read aloud with his approval, and then disseminated in copies and in print to many countries, many first gained a true understanding of the Lutheran doctrine, recognized its agreement with the Holy Scriptures and the teachings of the old church, and gladly professed it. Therefore Matthesius also says very aptly: "Greater and higher work and more glorious confession did not happen from the apostles on, than this one at Augsburg before the whole Roman Empire". This confession, together with its apology or defense and further explanation, written later by Melanchthon, has also been declared by the Lutheran Church to be one of its public confessions from that time until now, and it recognizes no one as belonging to it who does not subscribe to all articles of this unchanged Augsburg Confession and its apology without exception. Confession and its Apology. When also the

The latter did not admit this because they had not yet recanted their false confession of Holy Communion. Therefore, they established a special confession and publicly testified to their separation from the Lutheran church through the false doctrine laid down in various articles.

While all this was going on in Augsburg, Luther was not idle in his desert, as he called the castle of Coburg, but took an active part in everything; he gave Christian good advice, rich comfort and strong encouragement. At that time, he prayed three hours a day and sang his daily hymn: Ein' feste Burg ist unser Gott (A Mighty Fortress is Our God), which he composed around that time according to the 46th Psalm, along with the melody; he also often received absolution and Holy Communion. Thus, Luther always maintained a serene courage, although he was constantly in no small danger from his enemies and had to feel the first blows of Satan, as he had nine years earlier at Wartburg Castle, even in the face of various religious and spiritual temptations. Even under these circumstances, he worked out several important writings, in particular he translated the prophet Ezekiel into German and wrote an excellent interpretation of the 118th Psalm, which he called his Confitemini and his favorite Psalm, because he had already rendered great service to it in many times of trouble.

After the end of the Diet, the Prince picked up Luther from Coburg and came with him to Wittenberg. Since it was now a question of whether the Lutheran princes and estates should enter into a religious alliance in the event of an emergency, Luther did not recommend it, because one usually placed one's comfort in people, which is why the prophets of the Old Testament had so strongly opposed such alliances.

In 1531, Luther issued a warning to his dear Germans that they should keep the pure

This writing also made such an impression on the emperor himself that a general land peace was concluded in 1532, to which the pious Elector John in particular contributed a great deal. His death, which followed soon after, put the Lutheran church into deep mourning once again. He passed away in the "presence of Luther in the confession of Christ, which he had made two years earlier in Augsburg. In the two funeral sermons preached to him, Luther gave some remarkable testimonies to this and to many other of his virtues.

Luther continued unchanged to pursue the word of the Lord, and also in this year let many beautiful writings go out. Among others, he wrote his so useful Summaries on the Psalms with unbelievable speed, taking no more than 16 hours. His sermon on Eph. 6, "On the Armor and Weapons of Christians," shows what a good fighter he was for Christ; and his writing on 1 John 4 bears witness to how he praised the excellence of love with great eloquence.

Since Luther had heard that the preachers at Frankfurt am Main were teaching about the sacrament in the Zwinglian way (pretending that there was no difference between this and Luther's teaching) and that they were also rejecting confession, he wrote in 1533 the powerful and convincing "Warning to the Frankfurters that they should beware of Zwingel and Zwinglian teaching. In 1533, he wrote the powerful and convincing "Warning to the people of Frankfurt that they should beware of Zwingel and Zwingel doctrine," and at the end of it, where he gives instruction on confession, he says the following: "If a thousand and a thousand worlds were mine, I would rather lose everything, because I would let this confession of the smallest pieces come from the church.

To the Lutherans, who were hard pressed and driven out by Duke George around this time, Dr. Luther sent several strong comforting writings, and since he was scolded by this prince as a perjurer and seditionist, he answered fiercely and with a righteous zeal of Elias.

In 1534, with God's special help, Dr. Luther completed the great work of translating the entire Bible.

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He began this work in 1517 with the translation of the seven penitential psalms, and since then he has devoted 17 years of time and effort to it. The difficulties he had to overcome in this work exceed all imagination. In particular, he often pondered over a single word in the Old Testament for four weeks, asking how he would translate it from Hebrew into German, often without being able to find it. Matthesius therefore rightly calls this translation of the Bible one of the greatest miracles that God has wrought through Dr. Luther; for it seems to an attentive reader of the Bible as if the Holy Spirit had worked through the prophets and apostles. It seems to an attentive reader of the Bible as if the Holy Spirit had spoken through the mouths of the prophets and apostles in our German language. Therefore, this translation surpasses not only the earlier ones, which were extremely rare and almost completely incomprehensible, but also all later translations up to the latest times, so that Luther will always remain the master and his work will keep its prize. God has also adorned this work with many blessings; for through the millions of impressions of this translation, the Word of God has been spread not only in Germany, but also through the translation of it into foreign languages in many other countries. Furthermore, through this Bible translation, a rich linguistic treasure has been formed, from which both the peculiar and powerful church language has been taken, as it is found above all in Luther's writings, and through which the foundation has also been laid for the perfection of the German language in general.

In 1535, the Anabaptists wreaked new havoc and deceived many people; they rejected the written Word of God and the sacred ministry. They blasphemously claimed that the Holy Communion was nothing but bread and wine. They blasphemously claimed that nothing but

bread and wine was distributed at the Holy Communion; they defiled the authorities and led a wild and desolate life. They especially wreaked havoc in the city of Münster, until at last their ruthlessness was countered by force of arms. Luther, however, also violently wielded the sword of the Spirit, namely the Word of God, against these enemies of the Christian church in several writings and faithfully warned against their errors, as well as against sneak preachers and angle preachers, or against those who raise themselves up as teachers without a proper profession through people.

At the end of that year, a papal emissary named Paul Vergerius came to Germany to announce a free church assembly that had long been promised. He also came to Wittenberg with a large retinue and summoned Luther to join him. When the subject of the concilium came up, Luther declared that the opposing party was not serious about it, and if such a meeting were to be held, according to their custom, it would only be about unnecessary things, not about the faith, the law, and the people.

The trade is about the right unity of mind and faith. At this, Vergerius turned to his companions and said: "He truly meets the main purpose in the whole trade. Luther added: "Through the Holy Spirit we are certain of all things. Spirit of all things, and must not be a concilium at all, but other poor people, so oppressed by your tyranny; for ye know not what ye believe. Well then! if you have a mind to do so, make one, I will come, God willing, and if I knew that you should burn me." After ten years, this Vergerius became a zealous Lutheran; for when, in the hope of becoming a cardinal, he read Luther's writings with great assiduity in order to refute them, he became so convinced of the truth that he now wrote not against Lutheranism, but against the papacy.

Among the many writings Luther wrote in this year, one that should be especially noted is: "A Simple Way to Pray for a Good Friend." This is a short but excellent instruction on how to apply the first three main parts of the Catechism to prayer.

How willing Luther was to offer his hand for a union with the Reformed, irrespective of the right doctrine, can be seen again in the so-called Wittenberg Concordia. In 1536, shortly before Pentecost, several Reformed theologians, including Bucer, were sent to Wittenberg to discuss the article of Holy Communion with Luther and the other theologians. The article of Holy Communion was discussed again. In the introductory speeches, Luther showed why he had had to doubt the honest intentions of the opposing party until now, and declared, especially against Bucer, that if he did not mean it honestly, then it would be better to give up the thoughts about a Concordia altogether, so that the evil would not become worse and the descendants would not have to sigh over such deception. When Bucer, somewhat dismayed, assured them that his intentions were honest and sought to excuse what had happened, Luther demanded that they publicly denounce their hitherto held doctrine of the Holy Communion as unchristian. Luther demanded that they publicly recant their hitherto held doctrine of Holy Communion as unchristian, and promise to accept and present the true doctrine of it with the Lutheran church; they would have to state purely that in the sacrament Christ's body and blood were essentially present in the bread and wine, even if the one who distributed or received it was unworthy. These and other points were then compiled by Melanchthon and signed in their entirety by the Reformed and Lutheran theologians, and also publicly read from the pulpit.

A part of the Reformed testified their joy against this Concordia, the Swiss, however, did not want to accept it, but sent out a new counter-script; soon Bucer also began to waver again and even Melanchthon and others, who had been

With him, they secretly did many things, with which they encouraged many deviations from the right doctrine, and thereby caused great harm, but still caused Luther much grief in the last years of his life. - —

(To be continued.)

Response to the latest defense of the Union.

(Continued.)

In the last issue of the Lutheran we claimed that Mr. Nollau had not yet awakened to the consciousness of the Christian church, and that he had not grasped our exposition of the doctrine of the church, and therefore had not refuted it, but had unfortunately fought against an enemy that existed nowhere but in his thoughts. It is now up to us to prove these assertions of ours.

Mr. N. quotes these words of ours from page 7 of the "Lutheran": "We do not want to concede that there are many true churches;" to which Mr. Nollau replies: "Neither do we; but the One true church of Christ is precisely the invisible one, the multitude of believers whom the Lord alone knows as His own and who are scattered over the whole earth; the other, the visible one, is the whole of Christendom. N. had really been aware of what he was saying with the concession that there is only one true church, this would have led him to quite different results than in fact happened. For what are the conclusions that Mr. N. draws from that principle? He says: "We must either assume that there is no true orthodox church, because even the Lutheran church does not absolutely have the one right interpretation of the Holy Scriptures, or we must also assume that there is no other church. We must either assume that there is no true orthodox church, because even the Lutheran church does not have absolutely the One Right Interpretation of Holy Scripture, or we must concede the glory of orthodoxy to other churches as well." p. 18, 19. Therefore, Mr. N. further says: if certain communities "have done this and that of it and to it" (cf. Deut. 4, 2., Rev. 22, 18. 19.), then "this this and that of the apostles signify 1 Cor. 3, 12. 2c. among wood, hay, and stubble, which is built upon the One Foundation JESUM CHRISTUM, besides gold, silver, and precious stones." According to p. 30, therefore, even the Reformed and all others must not be denied "that they confess the faith purely and roundly;" and p. 34, it is asserted of every, and therefore also of the irreligious church: "The foundation of the church is Christ and his gospel." On pp. 25 and 26, Mr. N. (using the words of a certain Mr. Stier) first speaks of the Christian church, which we profess to believe in the third article, and says of it that now it includes "all who profess the faith in the triune God according to the revelation of Jesus Christ outwardly with one another, etc., even though great deficiencies have been torn down.

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are in doctrine, discipline and life; - therefore we should, it says further, "not completely reject any community that still has a part in the apostolic confession of faith. From this "holy Christian church" Mr. N. distinguishes in the following with Mr. Stier "the congregation of the saints," which he calls "the real true church of the Lord." - A deep look into Mr. N's views of the church is given by a long quotation from the writing of a certain Mr. Saxer, with which Mr. N. decorates his own immediately in the beginning. Saxer himself says, among other things, that the last result of his investigations on the development of the church was this: "that at the time of the Reformation, the church had come to an end," (p. 9) while "up to the time of the Reformation, it had developed more and more brilliantly. Of the Reformation age, Mr. N. and Mr. Saxer further say: "The whole condition was only a constitutionless one; the church, however, is an (outwardly?) well-ordered organism, in which all members interlock. The invisible church had thus become visible in such a way that it was not yet able to form a true church." p. 11. p. 11 At

the same time, the view of the reformed church there is not indistinctly approved, that the different sects are only "different manifestations" of the true church. There.

We have to confess that no matter how hard we try to get a clear picture of Mr. N's thoughts about the church after such statements. Thoughts about the church, nothing will be completely clear to us, but Mr. N's. Unclearly, about which he has issued a written document here with immense courage. Mr. N. will of course excuse himself with the fact that he did not write what concerns the main matter himself, but gave excerpts about it from the writings of famous men of our time. But if Mr. N. did not dare to present in his own words what he wanted to prove and what was actually important in his writing, then he should have at least examined the foreign first to some extent, whether it also agreed with the principles first established by him. But Mr. N. did not do that. Thus, according to the above-mentioned statements, his confession of the church reads, among other things, as follows:

"I believe, according to the third article, that there are two churches, one visible and one invisible, namely, 1. the holy Christian church, and 2. the congregation of the saints, for these must not be merged. The invisible church is the multitude of believers in the whole world, who alone asked the promise to keep the unadulterated doctrine of Christ. The visible church is the totality of all who outwardly profess the doctrine of Christ, though they greatly depart from it. This visible church had the true form of the church of Christ before the Reformation, especially when in the fourth century the Emperor Constantine and later the Pope united it into a great organic whole, under which favorable circumstances it developed ever more brilliantly and remained the One great world-historical phenomenon in which Christ revealed Himself and His glory to the world." p. 8. Unfortunately! however, at the time of the Reformation, "the Church was robbed of all its glory and beauty by God out of righteous judgment, and its high majestic stature was shattered. The church is no more! She is cut off from the earth as once Christ was cut off." (There.) The fault was - "the unconstitutional condition of it "was the result of this: the old church was shattered and divided into sects." Among all these sects, the Roman Church "maintained the character of the Church before other ecclesiastical parties. The other sects deviate more or less from God's Word, but it would be wrong not to honor them all with the title of orthodox churches (as the Pharisaic rigid Lutherans would have it), because they are all God's institutions of salvation, founded on Christ and the Gospel, and are only different manifestations of the true church, which, though they are not to be regarded as completely the same, are just as pure and round as the Lutheran church. For a true confession does not mean that one confesses the pure doctrine of the gospel, but only that one confesses Christ. The best of all the churches which I have chosen, since I have such a large selection, is finally the new evangelical church, "which has again taught the gospel most purely," but unfortunately those who belong to it must "strive ever more completely to find again the first right foundation of the apostolic church." S. 26. —

This is Mr. N's confession of faith in the church. The reader will open the book himself, and he will find that we have not distorted anything, but have only compiled what is said here and there in Mr. N's writing in such a way that the picture he has sketched becomes somewhat clear. The reader will find that we have not distorted anything, but that we have only compiled what is said here and there in Mr. N's writing in such a way that the picture he has sketched becomes somewhat vivid and clear. The reader will see from this, first of all, that Mr. N. makes two churches contrary to God's Word, by separating the invisible church from the visible one, while according to God's Word there is only One true church, which has One Spirit, One Faith, One Baptism 2c. and becomes visible or manifest through nothing else than God's Word or the

confession of truth. It is true that according to the Scriptures the heretics and sects are also outwardly in the midst of the true church, in which, according to St. Paul, even the Antichrist sits, but, we repeat, that is not why, as Mr. N. concludes, the sects are the church, that is why they do not belong to it and are not a part of it! For Christ's kingdom is a kingdom of light and truth, not of darkness and error.

The reader sees, secondly, that through those

The false distinction between the visible and invisible church has given rise to the misconception in Mr. N.'s mind that there is either no true-believing church on earth at all, or that the glory of being such must be left to all parties in Christendom; hence Mr. N. does the latter and wants every sect to be recognized as a part of the true Christian church. By this public confession, Mr. N. has himself completely justified our accusation that the Protestants wholeheartedly pay homage to indifferentism (equal validity of religion), i.e. that they do not care about the difference between pure and false doctrine. It is only missing that Mr. N. adds that there is no difference between Christians, pagans, Jews and Turks, if they only "chase after sanctification and do not sneak after it" (p. 56), then the basis for the great temple of union built over the whole world is ready, for the construction of which at present the "Evangelical Protestants" (that means now in German: such people who protest against the Gospel) already deliver the preliminary work.

But what does Mr. N. say to the following exhortations: "Now I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from them"? Rom. 16:17. "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the host. Even from among yourselves will arise men who will speak perverse doctrine to draw the disciples to themselves. Therefore be courageous"? Acts 20:29, 30 Or when the Lord says, "Many false prophets shall arise, and shall deceive many. If then any man shall say unto you, Behold, here is Christ, or there; believe it not. For false Christs and false prophets shall arise, and shall shew great signs and wonders, to deceive into error, where it is possible, even the elect"? Matth. 24, 11. 23. 24. Why does Mr. N. not answer such and similar passages that deal with the false church and which we have mentioned? Why does he pass them by like a fox before the place where he smells a trap? It is a very bad sign that Mr. N. does not say a word about it and does not refer to it differently in his writing, as if those warnings against false doctrine and the sects created by it for the Protestants were as good as not in the Bible! This was precisely the point where Mr. N. was supposed to prove his art and show that either there can be no false church or sect at all, or that at least the Protestants do not belong to them. Let them, however, pass over the warnings against false prophets and their fellowship, which occur so often in the Bible, for easily understandable reasons, with silence and try to put as much as possible out of the eyes of their readers,

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they shall remain a bright light for us in this last, dark and ghastly time.

But what shall we finally say about how Mr. N. describes the church before and after the Reformation according to Mr. Saxer? To lose a word about it before the ears of a Protestant seems quite superfluous. The description is so abominable that it disgusts us to repeat it. Mr. N. should thank His Holiness, the Pope of Rome, for this, for if a Protestant does not earn at least a cardinal's hat, we do not know how a Protestant could achieve such honor. We do not understand how Mr. N. was able to win over himself to call his source, Mr. Saxer, an honest Lutheran, and to serve up to the readers the gibberish of his church-historical developments as proof of his honest Lutheranism. This much is clear to us, that in the head of Mr. Saxer and all those who

approve of his view, absolutely coarse, carnal, papist concepts of the true shape of the church haunt them, that they imagine under it a well-organized church state; hence the outrageous assertion, "that at the time of the Reformation (the reorganization of the church) it had come to an end with the church! P. 9. If one reads such things in Mr. N.'s book, one believes to have the Cincinnati "truth friend" in one's hands. It is a disgrace that Mr. Nollau still dares to accuse us Lutherans of a dubious inclination toward Rome, while he himself becomes a traitor to the Protestant Church against the Roman Church, and gives the Roman Catholics the weapons in their hands against us; by confessing that with the Reformation the true form of the Church has perished, and that the Roman Church "continues to assert the character of the Church before the other ecclesiastical parties! It is a disgrace that a Protestant can so revile and blaspheme the blessing of the Reformation, and be so blind as not to know that the public preaching of the pure Word, whether at the stake or in the dark chamber of the Inquisition, gives the true form to the Church and makes it, this kingdom of the cross, a city on a high mountain; a beacon that shows the erring ships the right harbor! It is a disgrace that a Protestant can still court the outwardly decent form in which the Roman Church can make its appearance before the world and look askance at the earthly power, splendor, glory and military order of the Papal Church! Mr. N. apparently does not even realize so much that the false cohesion of the papistical, forced by external means, or, as he calls it, its external organism, is the most total malformation of the Christian church. Such conceptions of the true shape of the church, as they live in Mr. N.'s heart and are to be awakened by him in his readers, give the key to why so

many new believers are now converting to the Roman Secte, while nothing of the sort is heard from so-called Old Lutherans. *) The spirit of false union inevitably leads to this. In the so-called evangelical church, out of obvious jealousy against the large, organic, stately body of the papacy, one tries to bring people together in this way, in that one does not ask whether the people also carry one faith in their hearts and therefore profess one doctrine, but is satisfied if the people only allow themselves to belong to the new broad and wide church, in which there is room enough for people of different faiths. What is the praised and envied unity of the Roman Church different? It consists basically in nothing more than the bishop ducking under the pope, the priest under the bishop, and the layman under the priest, and everyone shouting at the top of their lungs: We belong to the Catholic Church and believe what it commands us to believe! - while the same doctrine is hardly heard in two pulpits.

In the next number we intend to show what kind of doctrine and conception of the church, especially of the Lutheran, Mr. N. falsely imputed to us, but how he thereby revealed that he was, as we hope, not capable of understanding our clearly presented doctrine in its context, since we would also have to fear that he distorted our doctrine against better knowledge and conscience.

(To be continued.)

Faith a miracle.

Faith is quite a miracle; it makes such great courage in a man who is otherwise a poor weak creature that he becomes so proud that he can say: If all devils fell upon me, even if all kings, emperors, heaven and earth were against me, yet I believe and know that I shall be preserved. Luther on Exodus 14.

Not the crowd the church.

When, during the reign of Emperor Constantius, almost all the teachers of the Church were infected by the Arian heresy, the Emperor, who was also Arian-minded, cried out to the Roman bishop Liberius: "How many parts of the world are you, who alone can do it

Mr. N. will perhaps think that he can call Mr. Oertel a convert from an old Lutheran to the Pabst; but then he is mistaken. Mr. Oertel had no more penetrated into the true doctrine of the Lutheran Church than all of us former Stephanists. It was not our strict adherence to the Lutheran doctrine that made us Stephanists, but our complete, though unconscious, departure from it. Therefore, it does not help Mr. N. and his Methodist brothers in faith at all if they, in order to fight the old Lutheranism, always know how to talk about nothing but our departure from Stephanism. with the godless man (Athanasius) and disturb the peace of the whole world? The bishop replied: "The fact that I stand alone does not affect the word of faith. For even once there were only three who opposed the (royal) command." (Daniel K. 3.)

Lay people must also be certain of the teaching.

Each one must take care that he is sure and certain of the righteous doctrine, and do not rely on other people's arguments and conclusions: if not, the Holy Spirit will soon let you see a slap. If not, the Holy Spirit will soon let you see a slap. If you are to be saved, you must be so sure of the word of grace for yourself that if all men spoke differently, yes, all angels said no, you could still stand alone and say: I still know that this word is right. - As Christ says, John 10:3, 5: "My sheep hear my voice, and know me; but they know not the voice of strangers, neither do they hear it." The sheep must be sure of the voice, close their eyes and ears, and not want to hear anything, as great, many, wise, pious people are (who teach otherwise). If it does not do so, it lets go of the certainty and only wants to hear what is finally concluded, then it is already led away from the shepherd. (Luther on Acts K. 15. 16.)

A good answer.

A Protestant and a Catholic were sitting together in the inn, drinking brandy and chatting about religion. The Protestant claimed that his religion was the true and better one; the Catholic, on the other hand, wanted to have the preference for his. While they were chatting, arguing and bickering, they emptied one glass of brandy after another until they were completely drunk. In this state, the Protestant turned to the pious minister Neff, who had entered in the meantime, and said, "Isn't it true, minister, that our religion is the best?" Neff replied, "You dear people are probably wrong to get into such a quarrel, for you seem to have one and the same religion: You are both brandy drinkers."

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

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The Christians' highest and greatest shah is the dear Word of God.

(Dr. Luther in the interpretation of the 23rd Psalm.)

We are to learn from this psalm that we should not despise God's word, but gladly hear and learn it, hold it dear and valuable, and join the company where it is found, again fleeing and shunning those who blaspheme and persecute it. For where this blessed light does not shine, there is neither happiness nor salvation, strength nor comfort both in body and soul, but only discord, terror and anguish, especially when tribulation, fear and bitter death are present. This should warn us and move us, that we should have nothing higher and more precious on earth, than this blessing, that one can have this dear blessed word and live in a place, where one may freely teach and confess it publicly. Therefore, a Christian who belongs to a church where God's word is taught, as often as he goes in, he should remember this psalm, and with the prophet give thanks with a glad heart to God for his unspeakable grace, that he has set him as his sheep in a green pleasant pasture, where delicious grass and fresh water abound, that he can be in one place, that he can hear and learn God's word and draw rich consolation both in body and soul from it. The mad and blind world knows nothing of this treasure and precious pearl, thinking only like a sow and an unreasonable animal how to fill its belly, or if it comes to it, it follows false doctrine and hypocrisy, abandoning truth and faith. Therefore it will remain with the small group that they recognize such good deeds and, together with the prophet God, sing a psalm and a song of praise for them. But what sayest thou of them that cannot hear the preaching of God's word, as they that dwell among tyrants and enemies of the truth? It is true that where God's word is preached, it cannot go out without fruit, as Esaias says: "The word that goes out of my mouth shall not come back to me empty. So also the pious Christians of the same place have an advantage which is truly dear to them. For Christians esteem it very great when they can be in a place where God's word is freely taught and confessed in public and the sacraments are performed.

according to Christ's command. But these are few and far between; the number of false Christians is always much greater than that of the pious. The same large group does not ask anything about God's word, does not consider it a blessing that they can hear it without any harm and without having to travel, and soon gets tired of it and considers it a burden that they have to hear it and receive the holy sacrament. Again, those who have to suffer under the tyrants cry out for it day and night with great desire, and if they receive even a small crumb of our bread, which Christ has abundantly distributed to us, they accept it with great joy and thanksgiving and make it very useful to them. Our sows, on the other hand, have plenty of the blessed bread and many baskets full of it, but they cannot smell it because of their abundance, and they knock it over with their nuts, rummage through it, trample it underfoot and run over it. So this is briefly my answer to this question from those who live among the tyrants: blessed are they, be they scattered among the Turks or the pope, who are deprived of the word and yet would like to have it with all their hearts, and in the meantime they accept with gratitude the lumps that can happen to them until things get better. But they do not have far to go to the place where God's word is preached and the holy sacrament is administered according to Christ's command. If they do not live far from such places, where God's word is preached and the Holy Sacrament is administered according to Christ's command, they may well travel there and use this treasure, as they do a lot, and are punished for it by their godless authorities, both in body and in property. But if they live far from such places, they will not stop sighing for it; surely our Lord Christ will hear their sighing and in time turn away their imprisonment. Again, wretched and wretched are they who have this

treasure in abundance at the door and yet despise it! - Think seriously about these excellent words of Dr. Luther, you Lutherans!

Recognize Christ as a gift and an example.

Dr. Luther's Preface to the Church Postil.

The main thing and the reason for the Gospel is that you receive and recognize Christ as a gift and present to you.

God-given and your own, so that when you see or hear him doing or suffering something, you will not doubt that he himself, Christ, is yours with such doing and suffering, on which you may rely no less than if you had done it, even as if you were the same Christ. Behold, this is the right knowledge of the gospel, which is the abundant goodness of God, which no prophet, no apostle, no angel has ever been able to explain, no heart has ever been able to sufficiently wonder at and comprehend. This is the great fire of God's love for us, from which the heart and conscience become joyful, secure and satisfied. This is called preaching the Christian faith, such preaching is called gospel, which in German means a good, happy, comforting message, of which Isa. 9 says: A child is born to us, a son is given to us. If he is given to us, then he must be ours, so we must also accept him as ours. And Rom. 8: How hath he not given us all things with his Son? Behold, if then thou shalt receive Christ as a gift given unto thee, and shalt not doubt it, thou art a Christian: faith shall deliver thee from sins, and from death, and from hell, and shall make thee overcome all things. Oh, no one can speak enough of this, there is the lament that such preaching is lost in the world and that the gospel is stirred up every day.

If then you have Christ as the basis and chief good of your salvation, then the other part follows, that you also take him as an example, yield yourself also to serve your neighbor, as you see that he has yielded himself to you. Behold, then faith and love go together, God's commandment is fulfilled, and man is joyful and unafraid to do and suffer all things. For behold, Christ, as a gift, nourishes your faith and makes you a Christian. But Christ, as an example, practices your works; they do not make you a Christian, but they go from you a Christian, already made before. Now as far as gift and example are separated, so far are faith and works separated. Faith has nothing of its own, but only Christ's work and life. Works have something of your own, but they are not yet your own, but the neighbor's.

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(Submitted.)

"Of the Spiritual Priesthood."

Recently, a booklet was published with the title: Zeugnisse alter und neuer Lehrer der luther. Church on the Spiritual Priesthood. It gives a literal and rich excerpt from Luther's writings, especially his magnificent epistles to the Bohemians. It gives a verbatim and rich excerpt from Luther's writings, especially his magnificent epistles to the Bohemians, on this important subject. The enclosed testimonies of other teachers, such as Arndt, H. Müller, Großgebauer, Dannhauer and others, serve to prove that this doctrine of the spiritual priesthood was not a mere private teaching of Luther, but the unanimous teaching of the best pure church teachers of the following time. The less this doctrine, founded in God's Word, so comforting to all right-believing Christians, so highly conducive to the practice of faith and love, is known to many Christians of our day, the more the collector of these testimonies deserves thanks for not having spared time and effort to bring these gems of Lutheran doctrine to light again.

There are, however, a few things left to be desired in the book; among them is the fact that especially from Luther's later writings more evidence should be collected in order to refute the erroneous assertion that Luther, in his mature years, dropped or substantially changed his earlier

doctrine of the spiritual priesthood. That this is not the case can be amply demonstrated from his later writings; in addition to the passages cited, read only Altenb. Ausg. 1. VH. 287. 88. from the year 1539, as well as VIII. 373. from the year 1544. 2. that to the testimonies, in which Luther makes the right to handle God's word and to preach common to all Christians, also the other testimonies from V. 968 and following would be added, VI. 530, in order to protect this right from the misuse of the angle preachers and sneaks, item that at least some of Luther's countless sayings about the necessity of a proper indirect profession and the right way to call are mentioned; for although the scripture is not intended to deal with the profession, it is nevertheless part of the right understanding of the matter, as Luther himself does in his epistles to the Bohemians. However, so that misunderstanding would not make it seem as if Luther, in the aforementioned epistles, considered the election of one of the spiritual priests as a preacher to be a merely humanly useful order and not rather an order established by God Himself, it would have been necessary to let Luther speak as he explains himself elsewhere about the profession, as VI. 529 or house and church postilion, on St. Andrew's Day; 3., the right and duty of every Christian to examine and judge all doctrine and teachers should have been set forth even more abundantly than it is done from L., e.g. church postilion, Pentecost Tuesday, as But Luther's faithful warning against false, wild, arrogant, unbrotherly judging from T. VI. 375. 4. was also part of the sentence in which Luther vindicates all Christians to bless the holy bread and wine. In this way, Luther does not contradict all Christians in any way, but he also necessarily expresses his misgivings in VI. In this Luther does not contradict himself at all, as it might seem at a superficial glance; for in the first scripture Luther speaks of the right of every Christian to all offices of the church and the use of the same in case of need; in the latter scripture Luther does not deny this right at all, but does not recognize the lack of the sacrament as an actual case of need; therefore he does not want one to deviate from God's order to have the sacrament administered by proper, appointed ministers, from which only actual need permits making an exception. In this way, the reader would receive the whole of Luther, which everywhere represents the right balance of the spiritual priesthood and the public teaching office and equally strikes down priestly pride, lay conceit, and all disorder. May the Lutheran preachers also practice this part of the wholesome doctrine of the spiritual priesthood in their congregations in a truly Lutheran manner and not, as unfortunately happens, irresponsibly wither away instead of growing through one-sided, unevangelical warnings against abuse! May all Christians also recognize their divine calling, and be diligent in offering spiritual sacrifices to God, and proclaim the virtues of Him who called them from darkness to His marvelous light. Now the name and title of the priesthood, says Luther, is glorious and soon named and praised by everyone, but the office and sacrifice are strange and dreaded by everyone.

Th. Brohm.

Mission News.

(From a correspondence.)

On June 9, the expected small missionary colony sent from Bavaria landed with its missionary preacher in New York and went on to Michigan to open a mission field among the Indians there. This is a colony of a very peculiar kind. Here the missionary does not go alone among the heathens, but is accompanied by a number of Christian countrymen and professionals, who by their life and walk are to give the heathen Indians an image of true Christians and thus support the oral preaching of the missionary. Indeed, a glorious, great task! May God strengthen them mightily with the gifts of His Spirit! The missionary preacher accompanying them is called F. A. Crämer,

a pupil of Pastor Löhe in Bavaria, who was so active for the Lutherans in America. At the same time, four other young men came from Löhe's institution to serve as preachers and school teachers to their abandoned fellow believers here, especially in Ohio and Michigan; their names are Romanowsky, Trautmann, Lochner, Detzer. Although they have not received a learned theological university education, they have undoubtedly been so instructed in Christian doctrine by the solid and righteous Pastor Löhe that they are capable of teaching others as well; and that is the main thing. The Lord demands faithfulness in His stewards, not great gifts and scholarship. They have an instruction with them, which obliges them to enter into church fellowship only with those who adhere with all fidelity to the entire Concordia Book of the Lutheran Church; they also have with them an Agenda recently published by Father Löhe, which (I have so far only been able to look at it superficially) seems to contain nothing but the core of the old pure Lutheran agendas; it is dedicated to the Lutheran Pastor Wyneken and is actually intended for the Lutheran Church of America. With divine help, it will be an excellent antidote to the latest Agende of 1842 here. God willing, this Agende of Pastor Löhe will be discussed later in this paper.

From a letter from Dr. Delitzsch to the editor.

Often, often I think of all of you, dear fellow believers who have gone through many tribulations, and especially of you, my dear W., and of the first time of my revival spent in your community. It was a time of often still legalistic nature and self-imposed torment, but also a time of such holy seriousness that the memory of it now makes me ashamed, and also of many and rich experiences of grace, which I would not want to give away now for the sake of many treasures of gold and silver. I also often remember the time with praise to God when we awoke to the awareness of what the church is, when we recognized in the confession of our Lutheran church the Yes and Amen to the Word of Scripture and the infirmities of Christianity of our day, first of all our own, became clear to us. I often remember this time and am glad to be able to extend my brotherly hand to you in spirit and to cheer you: I still stand on the rocky foundation of the Word of God, Jesus Christ is still my everything, I am still ready to make any sacrifice for our dear church, which is also a struggling and oppressed one in Germany.

Since June 44, I have been a professor of theology at the local university. I declined a call to Prussia (Breslau) under better conditions. The number of believers in Leipzig, especially those who are church-minded, has increased significantly.

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Hansel and those around him still maintain the old position. But quite a few younger theologians are Lutherans in the noblest spiritual sense of the word, and I am convinced that if you, if your fellow ministers would come here, we would shout with joy that one spirit drives us and that our views of the present ecclesiastical conditions are quite the same, because the standard with which we measure is the same.

I understand that you are now editing a magazine. That is right. After you have melted in the furnace of affliction, let the louder gold ring. Be no longer so foolish; the time of wrath is past, your garments are washed, and gladly you can lift up your heads. Become then a salt of the earth; it is a good pound that God has entrusted to us. - You can unreservedly join the preachers and schoolmen coming from Bavaria and Dresden. Times have changed, and a holy love has awakened everywhere, not only for the Lord Jesus, but also for his bride, the church. - —

Everywhere here in Germany, as a result of the exhibition of the Rock of Christ in Trier, so-called German Catholic communities are tearing themselves away from the hierarchy, but with few exceptions, they are also throwing away the Catholic faith with the Roman superstition. It is

the church of rationalism with the tricolor (three-colored coat of arms): God, virtue, immortality. The applause of the world is excessive; Joh. Ronge, the new reformer, is said to have already received 12,000 Nthlr. in gifts, and yet his opposition is a purely negative one, without scriptural ground, without any spiritual character. - —

I beg you: where you see vain ones of those who are closer to me (of which I would have to make a large register), greet them from me with the brotherly greeting of the most intimate love in Christ JESU, and tell them: we want to keep the good supplement that we have received, want to keep faith and practice love, and rather our tongue should stick to the roof of our mouth than that we forget Jerusalem.

Now, my dear brother, may the Lord our Savior equip you daily with new strength from the pit and bless your ministry, whether you preach or write. May he be over the churches in St. Louis and Perry County a shielding roof and around them a fiery wall. He make them all gardens of God by his almighty grace. May his outstretched arm help you visibly in all tribulation. May he be with you, so that the fire does not scorch you and the rivers do not drown you. May he be with you, my dear W.

Inseparable

Yours and yours

Delitzsch.

Leipzig, March 30, 1845.

(Submitted.)

Protest against the naming "Old Lutheran."

The name Old Lutheran is now becoming more and more common, especially in the journals. One usually adds the "so-called" Old Lutherans, but I have never read any proof of who first called them that. Now I do not know who is exclusively understood by this, but I see clearly that among others all those are counted among the Old Lutherans who agree with the teachings and views of the "Lutheran" appearing here. But why are these called by such a distinctive name? After all, "the Lutheran" has not given himself this name, he has retained the usual name, nor has he declared that he wants to establish a new party; rather, he has declared in the beginning and still declares what he understands by a Lutheran, namely, one who believes and confesses with all his heart the doctrine of the Evangelical Lutheran Church as it is laid down in its confessions; and then the "Lutheran" has not yet been convicted in any paper of imposing a new doctrine on the Lutheran Church, which is why he must be given a special name. It is true that the "Lutheran pastoral voice" in No. 12 of this volume, unmistakably hinting at the "Lutheran," says that "exaggerated assertions" are being made, and fraternally asks the "Christian apologist" "not to accept it as a doctrine of the Lutheran Church and to trumpet it to the world, if unreasonable propositions contrary to God's Word are put forward by the Old Lutherans;" but unfortunately one sees no elaboration to these titles, no proof to these accusations. I am truly astonished that the "Lutheran pastoral voice," which complains about the denigration by a layman in the "Apologist," should be guilty of similar denigration of the so-called Old Lutherans. For does not such speech necessarily awaken in the reader of the "Shepherd's Voice", who knows nothing about the matter, evil prejudices against the so-called Old Lutherans? It would have been much better and more Christian if the "Shepherd's Voice" had rather immediately exposed "the unreasonable, exaggerated, contrary to God's Word" of the Old Lutherans, then the erring ones could also have been convicted and corrected. One should punish his brother and not slander him! I am also surprised that the "Shepherd's Voice" emphasizes that the so-called Old Lutherans have only recently arrived in America, as if they were therefore not allowed to raise their voice

in the Lutheran Church of America. How long does one have to be in America to be a right Lutheran? Can't a good Lutheran also come from Germany? Is nativism also to be practiced in of the church be introduced? What a dragging down of the church into the worldly, political being? As honorable as the name Old Lutheran may sound, in that one could interpret it in such a way that one wants to stay with the old gospel and not deviate a hair's breadth from it, which God has given us again through the ministry of blessed Dr. Luther, I still think that we must protest against this name with all seriousness, because it only divides Christianity, which is divided anyway, even more, and because it is also downright against the command of God to always pick and approve new names within the church. (We want to be Lutherans, we do not want to accept anything in matters of doctrine that does not agree with the confession of the Lutheran church, because we are firmly convinced that it is the confession of the pure Word of God. But should we be given a special name because we differ from other Lutherans in ceremonies and such outward things?-The difference in ceremonies and constitutions cannot abolish the unity in doctrine and in spirit and make a new church! See Augsburg Confession, Art. 7. Or does this make us a new party if we fraternally punish errors that want to creep in among Lutherans? According to Jac. 5,19. 20. this is a deed of Christian love! If there are communities in America that call themselves Old Lutherans in order to form a new party, we do not want to join such, unless it would finally come about - which God forbid - that a false Lutheran church would exclude the true Lutherans from itself by this name, then we would also have to and would bear this name as a cross of Christ.

F. Büniger.

Dr. Martin Luther's exhortation to the mayors and aldermen of all the German cities to establish and maintain Christian schools.

(In excerpt.)

We now know through and through how the schools are being dissolved everywhere and no one wants to let children learn or study anymore. But that the evil devil should instruct the carnal hearts of the world to abandon the children and the young people in this way is no wonder, and who can blame him? He is a prince and god of this world. How could he admit that young people should be stripped? Yes, he would be a fool to leave it in his kingdom and help to establish it, so that it would have to go to the messengers as quickly as possible, and how it would happen if he lost the cute little bit, the dear youth, and had to suffer that they would be preserved with his food and goods for the service of God. For if any harm is to come to him, it must come through the young people who, in God's knowledge, are the most important of all.

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nce he grows up and spreads God's word and teaches others. For this reason, I ask you, for God's sake and for the sake of the poor youth, not to regard this matter so lightly, as many do who do not see what the ruler of the world thinks. For it is a great, serious matter, since Christ and all the world are concerned that we advise and help the young people; thus we are all advised and helped. Also, every citizen should let himself be moved to give a part of his money and goods to schools to thank and honor God for raising the poor children, which is so heartily well spent. The other cause is that we may not receive the grace of God in vain and miss the blessed time. Indeed, it is necessary that we do not throw the grace of God to the winds and let him not knock in vain. He stands at the door, good to us if we open it; he greets us, blessed is he who answers him. Dear Germans, buy because the market is at the door, gather because it seems and the weather is good, use God's grace and word because it is there. For this you should know, that God's word and grace is like a driving downpour, which does not come again where it once was.

He has been with the Jews, but gone is gone, they now have nothing. Paul brought him into Greece, but gone is gone, they now have the Turk. Rome and Italy also had him, but gone is gone, they now have the pope. And you Germans must not think that you will have him forever, for ingratitude and contempt will not let him remain. Therefore grab and hold, who can grab and hold, lazy hands must have a bad year. The third cause is probably the highest, namely God's commandment, which so often drives and demands that parents should teach their children. Ps. 78:4, Deut. 32:5: Although it is a sin and a shame that we have come to this point, that we should first be provoked to raise our children and think their best, yet nature itself should teach us the same. Yea, saith thou, all these things are told to parents; what is that to the rulers and authorities? Answer: 1. Some are not so pious and honest that they would do it, even if they could; 2. Most parents are unskilled at it and do not know how to raise and teach children; 3. Although parents are skilled and would like to do it, they have neither time nor space for other business and households; 4. Many parents die and leave orphans behind them. Therefore, it is the duty of the authorities to take the greatest care and diligence for the young people. Yes, you say, although we should and must have schools, what is the use of teaching Latin, Greek and Hebrew tongues and other liberal arts? Could we teach the Bible and God's Word in German, which is sufficient for our salvation? Answer: Yes, unfortunately I know well that we Germans must always be and remain beasts and mad animals, as foreigners call us.

and we deserve it. If there were no other benefit in the languages, we should be glad and inflamed by the fact that it is such a noble, fine gift of God, through which the gospel has come, been increased and retained. Therefore, as dear as the gospel is to us, let us hold fast the languages; and we shall not well receive the gospel without the languages. The languages are the sheath in which the knife of the Spirit is stuck; they are the shrine in which this jewel is carried; they are the vessel in which this drink is held. Yes, if we are not careful to abandon the languages (since God is for us), we will not only lose the gospel, but we will also end up not being able to speak or write Latin or German properly. Yes, you say, many fathers have been saved, have also taught without languages? That is true. But where do you reckon that they so often failed in the Scriptures, and though they may have spoken rightly, they were not sure of the things? Therefore there is a great difference between a bad (common) preacher of the faith and an expositor of the Scriptures. A bad preacher has so many heller sayings and text by interpreting that he can understand Christ, teach and live and preach holy. But to interpret the Scriptures and to act for himself, and to contend against the erroneous expounders of the Scriptures, he is too inferior; this cannot be done without languages. Therefore, languages are necessary in Christianity, as are prophets and interpreters, although it is not necessary for every Christian or preacher to be such a prophet. So I cannot praise the Waldensians for despising languages. For even though they teach rightly, they must often lack the right text and also remain unequipped and unskilled to fight for the faith against error. And if there were no soul, nor heaven, nor hell, and if the schools did not need languages for the sake of the Holy Scriptures and of God, then there would be no faith. Even if there were no soul, heaven or hell, and if the schools of languages were not necessary for the sake of the Holy Scriptures and God, this cause would still be sufficient to establish the very best schools for both boys and girls in all places, so that the world also needs fine, skilled men and women to maintain its worldly status externally. Now such men must come from boys and such women must come from maidens, therefore it is necessary that boys and maidens be taught and educated for this purpose. Therefore, I ask you, dear sirs, to let this faithfulness and diligence of mine bear fruit. Hereby I command you "all the grace of God, who may soften and kindle your hearts, so that they may take care of the poor,

miserable, abandoned youth with earnestness, and by divine help advise and help them to blessed and Christian regiment in body and soul with all fullness and abundance, to praise and honor God the Father through Jesus Christ our Savior. Amen.

Wittenberg 1524.

Summa of right Christian doctrine.

(From Dr. Luther's interpretation of the epistle of St. Paul to the Galatians.)

We teach the faith and what a Christian being is, thus: that man must first of all be taught by the law to know himself, what he is, can be and is able to be, so that he may learn to sing this little song with the prophet.

have all sinned, and lack the glory which they ought to have in God. There is no one righteous, not even a few; there is no one who has understanding, no one who asks about God; they have all gone astray. Ps. 14, 1. 2., Rom. 3, 10. 11. 12. 23. item, for you alone have I sinned, Ps. 51, 6. So we do not put people off and refer them to their own works, so that they should or may prepare themselves for grace and earn God's favor; but rather tell them that they deserve God's wrath and disfavor and cannot do anything else to Him, they put themselves forward and do as they please. But when man is thus humbled by the law and brought to self-knowledge, he then becomes truly repentant, for true repentance must begin with the fear and judgment of God; and then man realizes that he is such a great sinner that he cannot rid himself of his sin by his own strength, deeds, and works. Then he really understands what St. Paul wants and means when he says Rom. 7, 23: Man is a sinner, servant and prisoner under sin; item Rom. 11, 32: God has decided everything under sin, that the whole world is guilty and condemnable for God. Then such a groaning and lamentation arises: Oh Lord God, who can and can only help and advise? For when a man is thus frightened by the law, he must completely despair of his strength, looks around, sighs and longs for help. Then the healing word of the gospel comes at the right time and says: "Be of good cheer, my dear son, your sins are forgiven you; believe in Jesus Christ, who was crucified for your sins; and if you feel sin, know that it has been taken away from you and put on Christ, whose stripes have made you well. Is 53:5 This is the beginning of salvation, for in this way we will be saved, righteous and blessed, not because of our own merits and works, but because of the faith by which we have received Christ. But when we have thus taught faith in Christ, then we also teach of good works, namely thus: Because you have received and obtained Christ through faith, by which you are justified, go therefore and love God and your neighbor again, call on God, give thanks, praise and confess Him, do good and serve your neighbor, do what you are commanded in your office and position, which then are the righteous good works that flow from faith and the desire of the heart, after one has obtained the forgiveness of sins by grace through Christ. Whatever one then has to suffer and carry on the cross, all this becomes easy and pleasant, because the yoke that Christ lays out is gentle and its burden is light. For when sin has been forgiven and the conscience has been satisfied, a Christian can easily bear everything else, since everything inwardly has become sweet and pleasant to him; therefore he also does and suffers everything with pleasure and willingly according to the spirit, even though it still comes to him sourly according to the flesh. But when a man walks in his own righteousness, what he then does and suffers, everything becomes sour and difficult for him, so that he does it unwillingly and with displeasure.

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Altenburg Lutheran Teaching Institution in Perry Co, Mo.

It has long been expected from several sides that we would issue a message in this paper about the subject mentioned here. Some of our distant friends and fellow readers of The Lutheran have therefore already addressed several questions to us by letter. But Andre, who also profess our faith and have received teachers and preachers from our midst at their urgent request, have undoubtedly been pointed out by their pastors how necessary it is to have a teaching institution for the education of future ministers of the divine word among them. If, however, they share our holy concern that the Lutheran Church in this country will continue to be preserved among our children and descendants, they will undoubtedly want to hear whether it has become possible for us, with God's help, and in view of the fellowship we have among one another, it is our united earnestness and eagerness to train capable boys and young men from our congregations to become future teachers and preachers. For this reason, our dear brother pastor Brohm in New York, in No. 16 of these pages, has prompted us to give public notice of what has happened among us in this regard so far.

As much as we would like to comply with this request, we declare in advance that we do not do this in the sense that we want to boast about what we have done in this field so far. We are aware of our honest endeavors to make the best use of the pounds entrusted to us for the propagation of beneficial sciences and knowledge among our young people, and we thank God that He has not left us without His help and blessing in this work; but we also acknowledge that a comprehensive scientific educational institution requires more time, gifts and forces than we can devote to it.

Our location, secluded from the purified world, offers us and our students the opportunity to However, anyone who is familiar with the difficulties we have had to contend with in the entire expansion of our congregations and thus also in the establishment of a teaching institution, and who still has to contend with some of them, will certainly judge us according to Christian fairness.

It was, however, one of our main intentions when we emigrated that, just as we protect our children from un-Christian schooling in general, we also wanted to prepare the youth studying among us for their future profession in a more Christian way, following the example of the older Lutheran churches, than is unfortunately the case at present in most of the learned schools in Germany. We still keep this goal in mind and will not let it slip away, God willing, as long as we live. However, the well-known discord and perceptions, which arose soon after our arrival in America (in 1839) in the midst of our communities, combined with the thereby significantly increased difficulties and obstacles of our entire Anban, naturally also put one stumbling block after the other on our new school system to be established.

Pastors and congregations had enough to do with themselves, and the latter, still accustomed from Germany to leave the arrangement and management of school affairs in the hands of their ecclesiastical and secular superiors, had also become largely too incapable of founding an educational institution for students and of maintaining some teachers in it.

At that time, we were by no means lacking a considerable number of candidates for the preaching ministry for the near future; however, we were lacking an orderly management of the whole, in order to unite and hold the gifts and strengths of these candidates for the time being to a school purpose of the mentioned kind. Therefore, some of these candidates voluntarily decided to start a so-called college here in the country, mostly out of their own means, and to instruct some existing capable boys in Christianity and the usual school sciences, and thus also in the Latin and Greek, German and English languages.

ten. These were the candidates of theology Brohm, Fürbringer and Bünger, who, at first in connection with our dear brother, the pastor Walther, (the editor of these sheets) here in Perry County, laid the first hand on this enterprise. But very soon Pastor Walther and Candidate Bünger followed another call, so the two Candidates Brohm and Fürbringer continued the work, and therefore our congregations and pupils still owe them a special debt of gratitude for having devoted their time and energy so unselfishly and with much sacrifice to this undertaken educational institution under outwardly unencouraging circumstances, and for having continued in it for almost two years. Finally, when Candidate Fürbringer had accepted a call to the preaching ministry in Illinois, Candidate Brohm continued the entire college work alone, but was attacked by a protracted fever that almost wore him out. Therefore he was asked by me, the undersigned, to move into my house, and after he had accepted this request and, to the joy of all of us, had regained his health with God's help, we both jointly took over the teaching of our students, but in such a way that Brohm retained the greater part of the lessons.

Thus, with God's help, we unanimously nurtured the mustard seed of our little college in the local Altenburg parsonage for several years, until Candidate Brohm received the call to the Lutheran parsonage in New York, whereupon I continued teaching for half a year, mostly alone, but some lessons were taken over by my neighboring dear brother pastor, Pastor Keyl in Frohna. When the external condition of our congregations had become somewhat more favorable, they also began - as some individual members had already done from time to time - to actively and helpfully take over our educational institution for future teachers and preachers. In particular, the congregation in St. Louis set a good example and appointed from among its members the candidate of theology, Mr. Joh. Jac. Gönner, as a special teacher and Rector of the

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Colleges with a certain salary. The other communities in Perry County joined this appointment for the most part and granted the aforementioned Rector Gönner, who arrived here in Altenburg in September 1843, certain contributions in kind, labor and wood in addition to housing. The community of Altenburg had already taken over the feeding and care of two pupils with me; four of them are native here, two from St. Louis live with Rector Gönner.

The number of our students is currently eight, among which three older ones (from 16 to 20 years) form the first class, and five younger ones (from 11 to 14 years) form the second class, which in turn has two divisions in some subjects.

According to a school plan designed jointly by us teachers of the institution, our present lessons, in which we have divided ourselves, are recently the following:

Rector Gönner, who is in charge of language studies, with special attention to theology, reads the Holy Scriptures in both basic languages with the first class. In Greek, especially Xenophon and Plutarch, but in Latin, after Jul. Caesar, now primarily Cicero, whereby the Greek and Latin poets, especially Homer and Virgil, are not neglected. In addition, he also teaches the English language. - —

Pastor Keyl, after having completed last year a *Cursus* of Church History according to Rechenberg's Latin Compendium and the Explanation of the Groundwork of the Epistle to the Romans and First Epistles of St. Peter with the First Class, "now proposes to the same the Symbolic Theology according to Rechenberg's *theologia Symbolica*, and gives instruction in written excerpts from Luther's main writings. - —

The undersigned is currently continuing with the first class in the lecture of the Christian doctrine of faith according to Leonh. Hat

He teaches the Compendium locorum Theologicorum and the practical explanation of the Psalms and the harmony of the four Gospels, in which the second class also participates. In addition, he gives instruction on German essays, which he then corrects, teaches catechetics, the introduction to psychology and logic, French and mathematics. - —

With the second class, Rector Gönner teaches the preparatory lessons in Latin, Greek and English for the studies of the first class. In addition to the Bible lessons already mentioned, the undersigned repeats the Lutheran catechism with the second class, trains them in German essays, narration and declamation, gives lessons in geography, history, arithmetic and geometry, and has them draw according to preparatory sheets.

Schoolteacher Winter gives both classes lessons in singing and on the piano. We can say of all our pupils that they are not only willingly guided in their behavior by the discipline and admonition of God's Word, but also that all of them, although in different degrees, have the ability to study and have so far applied themselves so diligently that the work on them has by no means been in vain. But we also know how much work is to be done on them, and how especially the older ones are soon to be led closer and closer to their future profession in practical exercises.

If it were otherwise in its place and if the space of these sheets permitted it, we would gladly discuss many an educational subject in which 'good counsel would be welcome to us. For it is certainly not easy for us to find an initial plan of study appropriate to the American conditions, according to which we would like to lead our young people, as far as our weak forces are sufficient and our other official duties permit, on the right middle course between the most possible scientific education and practical efficiency for life, the service of the community - both at church and school.

Who can relieve us of these and other of our teaching worries, which often lie heavy on us among all the other burdens of our profession, with advice and action; Whoever knows how to judge what advice we might still need in order to better and more appropriately prepare the pupils entrusted to us for their future important profession-so that the advice would also be appropriate to our strengths and circumstances and could really be carried out in all kinds of difficult circumstances-let him, if he otherwise has the honor of Christ and the prosperity of ecclesiastical plant schools at heart, be well ordered to serious consideration and participation in the matter.

But all who know and confess that the name of God can only be sanctified and lived piously and godly where the Word of God is taught purely and unadulterated; all who ask God from the bottom of their hearts that His kingdom may come, as to us and to those who now live with us, so also to those who will be born after us, through true faith, which is to be worked by the Holy Spirit through the preaching of the gospel. May all those who know, confess and earnestly pray for this with us, diligently remember in their Our Father our nursery for the education of future teachers and preachers, that God may promote the work of our hands in grace, grant us teachers wisdom, strength, faithfulness and patience, and let the young plants flourish and blossom to His praise!

While we are confident of this intercession from all honest comrades of our faith, we were also pleased that not only the congregation of the Rev. Walther in St. Louis has already visited our school several times.

We are pleased that the congregation of the Rev. Brohm in New York has given a considerable contribution for the benefit of our college, as we have heard. Brohm's congregation in New York has, as we have heard, given a considerable contribution for the benefit of our college, which has

been collected from them. God bless these congregations for this, and awaken more and more Christian zeal and proper care in other congregations of our confession, so that "saints may be prepared for the work of the ministry and the body of Christ may be built up. Eph. 4, 12.

In this regard, we could mention many other things that would be very desirable for the support of the teachers and students at our school; We could also remind you of the encouraging example of our pious forefathers, who once made so many foundations in our old fatherland for the founding and preservation of churches and schools, offered numerous scholarships for poor students, and in many other ways demonstrated their zeal for the cause of Christ and His Church; but for this time, in conclusion, we only want to call attention to another point, which Bl. Luther in several places of his writings, but especially in the sermon of 1530, "Admonition that one should keep children in school," so urgently and forcefully urges his dear Germans. In this sermon he shows the high duty and obligation of Christian parents, if God has given them boys capable of studying, to give them also to the service of God and His church joyfully and gladly, so that they are educated and raised as teachers and preachers, or as jurists and physicians and the like. We would like to write out this entire sermon to our American compatriots and fellow believers and recommend it to anyone who can have and read it. However, the main summary can be found in the words of Luther's preface to his little catechismo, which reads: "Especially urge the authorities and parents there to govern well and to educate children in school, indicating how they are to do so, and if they do not do so, what an accursed sin they are committing. For they overthrow and destroy both the kingdom of God and the kingdom of the world, as the worst enemies, both of God and of men. And mark what terrible harm they do when they do not help children to pastors, preachers, scribes, etc., that God will punish them terribly for it, because it is necessary to preach here, etc.

The famous Professor Schubert in Munich tells of his father, who was the town preacher at Hohenstein in Saxony, how he came to study through the above words of Luther. The Profess. Schubert's grandparents had an only son who was to support them in their ribbon business. The boy, however, always liked to be behind the books and read and learn there-

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He went out wherever he could. His mother once dreamed that a hand showed her the passage in Luther's open preface to his small catechism. The pious parents soon realized what they had to do, and even though they were not wealthy, they nevertheless let their son study. The mother brought him to Leipzig herself, but knelt down with him in front of the city in a grove and prayed to God for mercy and blessing for their project. And God answered the prayer graciously; the son studied diligently and after a number of years became a candidate for the ministry. Therefore, when the mother picked him up again in Leipzig, she knelt down with him again in the same place in the woods and offered her prayer of thanks to God. - —

G. H. Löber, Past. to Altenburg in Perry Co, Mo.

Response to the latest defense of the Union.

(Continued.)

If Mr. Nollau had really understood what was said in Lutheran about the church and especially about the Lutheran church, he would have to be an exceedingly wicked man who resorts to the grossest lies in order to save himself from his embarrassment. The reader, however, has already seen in the last but one number what a strange confusion reigns in Mr. N's head as far as his own ideas of the church are concerned; we can therefore assume to Mr. N's honor that not malice of heart but weakness of mind was the real reason that he presents our doctrine of the church quite wrongly and erroneously. That we are not mistaken in this good prejudice, we conclude, among

other things, from the fact that Mr. N. first describes the "impression" that our attacks made on him. According to this, Mr. N. obviously paid more attention to the impression he received while reading than to our expressions and therefore let himself be guided by the impressions he received in the presentation of our doctrine. It is well known from psychology how wonderful the play of our imagination is in the state of excitement. How many a lonely wanderer has already in the night only in his thoughts vividly occupied himself with robbers and murderers, who could attack him, and behold! - hardly has he gone a distance further, he really sees at some distance a large long man, who obviously lurks at the road for the ripening with a threatening mien. The blood in the veins of the wanderer freezes; he does not dare to go neither forwards nor backwards; with horror he already sees how the highwayman strides towards him; but - the moon just breaks through a dark cloud - and in front of him stands a harmless signpost. Approximately so, we think, it may be Mr. Nollau with the

This is why the poor man really expresses in his great dismay, p. 38, the fear that we would all slaughter the Lutherans if we were ever given secular power. Therefore, in his great consternation, p. 38, the poor man really expresses the fearful concern that we would all slaughter the Protestants if we were once given secular power. We are indeed sorry that Mr. N. got into such embarrassing concerns when reading the Lutheran. But that is how it goes, if one follows the first "impression".

But to the point. What doctrine of the church does Mr. N. make us confess in fine writing? He begins with the assertion: "With Mr. Walther the opinion has become a standing one, which runs through everything, that the Lutheran church is the only true, visible and invisible, beatifying church." p. 5. The author repeats the same on pp. 6 and 7, and says: "From the beginning he ("the Lutheran") unjustly conflates the external, visible, Christian church with the actual, true and invisible church of Christ, both of which are said to be the Lutheran church." Mr. N. nevertheless says that "apart from the Lutheran church, we leave millions of souls a part in Christ and eternal blessedness. Mr. N. also foists on us the belief that there was a Lutheran church where one lay in "spiritual death. Mr. N. goes on to say that we "had the faith in the church and in the symbolic books invoked." p. 51. Finally, Mr. N. says of us: "They seek an evasion by saying that the true Christians in other churches are Lutherans at heart and actually belong (without knowing it) to the Lutheran church, but such a clause is nothing but a clever ruse to pull themselves out of the contradictions in which they entangle themselves by claiming to be the one true church. P. 68. Important here is again the description of the Lutheran Church as given by Mr. N. through the alleged Lutheran, Mr. Saxer, and which the former therefore expects us to approve; it thus reads: "The foundation of the Lutheran Church is pure Word and pure Sacrament, but well noted: pure Word and pure Sacrament, as the law of the Church. It has never claimed, nor may it claim, that all its members are permeated by its confession; it does not even demand such, and at times, to put it mildly, places more value on the legal recognition of its constitutions than on the respective condition of its congregations. Even if it may be whimsical in these at times: if only its confession is recognized by the state and signed by its ministers on certain solemn occasions, after all with all kinds of reservations mentales (deceptive reservation in thought): the church does not suffer the least damage in its essence and in its truth thereby." S. 13.

This is the description of the Lutheran church as Mr. N. sells it to his good-natured readers as ours. According to this, he attributes to us the nonsensical opinion that the visible entirety of the people, who have called themselves Lutheran for 300 years, have accepted the symbolic books of the Lutheran church and a Lutheran church order as their constitution and as a special church order. The Lutheran Church is the visible and invisible church of Jesus Christ on earth, which is

to make us blessed, in which we must believe, and whose essence consists in this: that its symbols are recognized only outwardly by the state and are invoked by the preachers, even if deceptively, and that their outward special orders are preserved for the assertion of their peculiar form. At the same time, Mr. N. accuses us of the blatant inconsistency (inconsequence) of recognizing Christ's children of God even outside of our alleged one true church.

We believe that Mr. N. has dreamed the sweet dream that we are so inconsistent and cannot possibly have other thoughts about our Lutheran Church; but we appeal to all reasonable readers of the Lutheran and ask: Where have we ever trotted out such nonsense in our paper as Mr. N. has imposed on us? Where have we ever said that the Lutheran Church is a visible institution limited to the so-called Lutherans? Have we not, on the contrary (compare especially No. 6 of the Lutheran), always described the church as an invisible building built over the whole world? Have we not, among others, made the following confession: "We are by no means so fanatical and so limited in our knowledge of the visible kingdom of Christ that we think it consists only of those who call themselves Lutherans. Oh no! That is why our church is so great and glorious to us, why we cling to it with all the approval of our hearts; that is why we want to publicly testify for it in our small part, to pray, to fight and to remain with it to the last breath in spite of all the shame that weighs on it, because we know that this church is not confined within the boundaries of a human name, a country or a time, but contains the whole inheritance of Jesus Christ! Do we not say further: "Everyone who submits to the whole written word of God without falsehood and carries the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world, to him we reach out our hand and regard him as a fellow believer, as a member of our church, as a Lutheran, under whatever sect he may be hidden and imprisoned"? See "Lutherans" No. 2. p. 1. Has not Mr. Nollau read this?

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Where is there anything here that could have led him to think that we believed that the historical phenomenon of a certain separated ecclesiastical party, which has been called Lutheran for 300 years, is the whole Lutheran church, to which alone we profess, and apart from which no salvation and no blessedness can be found? How could Mr. N. get the idea from those statements of ours that we only counted the Christians among the sects to the Lutheran church out of "trickery"? Did he not realize that this is so necessarily connected with our whole doctrine of the church that with the abandonment of this single part of it, the whole doctrinal edifice we have presented must collapse? It is beyond all doubt that Mr. N. thinks of the church as an external institution, which is why he seeks such delusion in us; he first admits that there is only one true church, which is invisible, but then he abandons this good thought and speaks of a multitude of visible true churches; that is why he ascribes such mishmash to us as well. Mr. N. not only professes the one general Christian church, but also selects from all so-called churches the best one according to his thoughts, namely the new evangelical one, like in a clothing store the best skirt according to the most tasteful cut; therefore he expects from us the same indifferentistic as well as sectarian sense.

But we ask Mr. N. further, where is it written in the Lutheran that the Lutheran is a beatifying church?-Only the most irresponsible, conscienceless addiction to make us suspicious and to slander us could make Mr. N. (after the process of "Theophilus" and "Apologist") so bold to attribute this papist teaching to us without shame and shyness. Mr. N. seems to want to say of his church that it makes blessed (p. 26), but not alone; but where did we say that? We do claim that one is saved only in the true church, but that means nothing else than that we are saved only through true faith in Christ, which of course one has only in the true church. It is therefore also

one of the many falsehoods that Mr. N. has spread through his booklet, that he puts the concession into our mouths that people can also be saved outside of our one true church; where have we written only one word about this in the Lutheran? We have admitted that many true Christians can be outwardly connected with a sect, and that certainly innumerable do not belong to the outward association of those who call themselves Lutheran, but have we not clearly taught that these true Christians all belong inwardly to the spiritual body of the true church? Have we not clearly stated that when we call ourselves Lutherans, we do not confess to any new, but to the one old Christian church, which has always been the same?

Where do we say that those who are "in spiritual death" belong to the true church? Where do we say that those who are "in spiritual death" belong to the true church? - Where do we further say that those who "lie in spiritual death" belong to the true church? Do we not say, on the contrary, that only the born-again can be members of the true church? - Finally, where did we say that one must believe in the church? We know quite well that to believe in something is to put one's trust in it. We see from this that Mr. N. would like to give us the reputation of making the church our god or rather our idol; *) therefore he does not take the liberty of shoving p. 57 into our bosom that we "put the church above Christianity. When we insist on not leaving the church, this is a request not to leave or deny Christ, the pure gospel, the truth, the teaching of the general Christian church. - In the next number we will finally show how far we understand by the Lutheran Church no other than the one, old, true, general, apostolic, Christian Church.

(To be continued.)

The General Synod of the Evangelical Lutheran Church of North America.

In the "Lutheran Shepherd's Voice" of July of this year we find the continuation of an excerpt from the proceedings of the 13th biennial meeting of the above-mentioned body. In this excerpt we read, among other things, the following: "Pastor Wyneken of Baltimore spoke out at various times against the doctrine and customs, books and periodicals of the Lutheran Church, and threatened to testify against the same. The Synod listened good-naturedly to this facetious motion, and laid the same on the table."

This report tries to make the readers believe that Pastor Wyneken has become an enemy of the Lutheran Church, while all friends of this church look to him with hope as a courageous witness for the same. We can, however, for good

*) Whoever is said to believe in the church, is made a fellow believer of the Arians and Jesuits. It is known from Socrates and Socomenus that the Arians once wrote in their creed: "We also believe in a Catholic Church. They did this deceitfully so that they could also say: "We believe in Christ," although they did not consider him to be the true God. In this falsification of the Apostles' Creed, the Jesuits followed the Arians. This was done, for example, by a Jesuit missionary who published a book with the following title: "The General Apostolic Article of Faith: I believe in a holy apostolic and catholic church. An apostolic statement that leaves neither the Catholic in doubt about his faith nor the non-Catholic in doubt about his error; delivered in the apostolic missions by Father Adamo Flotto, of the Society of JEsu Priests, put into print with the permission of the superiors. Augsburg and Munich. 1729."

Sources assure that the above report is written in lies. Pastor Wyneken did not speak against the doctrine 2c. of the Lutheran Church in general, but against the false doctrine 2c. which is spread as Lutheran doctrine by the members of the aforementioned General Synod.

By the way, from what is true in the report, the reader can see what kind of spirit prevails in the so-called General Synod. For if it were as pure in doctrine as St. Paul, the difference between

pure and false doctrine would have to be only a matter of opinion to it. Paul, the difference between pure and false doctrine must be only a joke to it, for if a witness appears against it accusing it of false doctrine, it does not answer for itself, as our highly praised Savior himself and all the prophets and apostles and all righteous servants of Christ and his church have done, but it finds such testimony only "amusing," lays the written demand on the table, and either mockingly says with Pilato, "What is truth?" or as the dictatorial power of the Lutheran Church with that song:

We have the right and the power alone. What we set is common. Who is the one who shall master us?

The essence of faith.

That some do not understand how faith alone justifies is because they do not know what faith is, nor have they ever experienced it, but let themselves dream that faith is a quality hidden in the soul. But when the word of God is sounded, which is the truth, and the heart cleaves to the word by faith, the heart is filled with the truth of the word, and is made sure of the truth by the word. In the same way, if you hold a cold piece of wood to a red-hot iron, it is ignited by the iron and begins to burn. When the heart is filled with the word, all the powers and members are soon transformed. For what the heart does, so do all the members to which the heart inclines, whether good or evil. And so it is counted to man for righteousness because of faith in the word. - Luther. Works. Vol. XIX, 1736.

Examine hereafter, dear reader, how nowadays faith is usually preached, and you will find that most of them do not describe it differently than "a quality that is hidden in the soul. The regeneration and sanctification, which is a fruit of faith, is confused with justification; that the essence of faith consists in keeping the word is now seldom heard of. Watch therefore, dear reader, lest you be deceived. Many now speak much of faith, and yet do not preach faith.

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Response to the latest defense of the Union.

(Continued.)

While we now hasten to the conclusion as far as the point of the church is concerned, we will finally let follow an account of what we understand by the Lutheran church in particular and what relationship there is between it and the other designations.

God, who foresaw from eternity that the people he wanted to create would fall into death and eternal damnation through sin, also decided from eternity to gather an eternal church, i.e. a chosen people, from this lost and damned human race during the whole world time, to let it fight here for a while and finally to unite it in heaven as a triumphant church to eternal bliss. This eternal and adorable decision was finally carried out in time. Out of unspeakable love, God's only begotten Son became a man, fulfilled the law for all people through his holy life, atoned for all sins through his bitter suffering and death, and brought justice, life and bliss to light through his resurrection. God has now announced all these things to the whole world, partly directly Himself, partly through His prophets and apostles, and has promised salvation and blessedness to all those who would accept and appropriate this gospel, this good news of universal redemption through Christ in faith. Thus, through this preaching of the gospel that went out into all the world, the whole world was divided into two large parts, namely into those who reject the gracious word of their God or do not accept it from the heart, persist in their unbelief or false faith and are therefore lost, and into those who accept this word in faith, follow God's call of grace and thus, if they persist in faith, finally become blessed. And these latter are precisely the church. The church is therefore the totality of all those whom God has called from darkness to his wonderful light and who have accepted this calling.

The entirety of all true believers in Christ, the entirety of all those justified by faith, all those born again by the Holy Spirit, all those converted to God from the power of Satan. It is the chosen generation, the royal priesthood, the chosen people, the people of ownership; it is the community of all those who have become partakers of the divine nature; it is the holy family of God's children on earth, originating from God; it is the leaven that God mixes in the midst of the mass of the children of this world, so that it may be more and more permeated by Him.

This church exists at different times under different constitutions and has its different forms and destinies, but it is and remains always one and the same. At the time of the A. Testament it was under a different economy (divine stewardship) than at the time of the N. Testament; under the A. Covenant the church was under the guardianship and discipline of the law, but under the N. Covenant it is free from this guardianship and lives only under the gospel; but this does not affect its unity, because the church of the A. Testament was righteous and holy through faith in the Savior who came. Testament was righteous and holy through faith in the Savior who was to come and for whose appearing in the flesh she was waiting, but the church of the N. Testament is righteous and holy through faith in the Savior who has already come and for whose appearing and revelation in glory she is now waiting. The churches of the A. and N. Testament therefore actually make up only one church, because they have the same faith, the same goods, the same hope, only that the church of the N. Testament has been made mature and is no longer pressed by the guardianship and the yoke and the burdens of the law.

Just as the Church of the A. and N. Testaments is one and the same, so the Church of the N. Testament is to an even greater degree always one and the same throughout all centuries. It has always had the same faith, the same hope, the same spirit, the same unity, the same truth, the

same sacraments, the same goods, the same holiness, the same reason and has kept it until this hour. She was one and the same before Luther and after Luther. It had not perished under the papacy. The difference is only that under the papacy the church was almost completely covered and veiled by the clouds of the doctrines of men that had come to dominate, which clouds have been dispersed and scattered by the holy work of the Reformation. Under the papacy, too, there was a holy seed of God's faithful children, but they languished in Babylonian captivity until God provided great help through the Reformation, allowed them to teach again with confidence and brought a large part of His church out of Babylon, namely out of the papal sect.

If we now profess the Evangelical Lutheran Church, we are not professing any other than the One, Holy, General (Catholic), Christian Church of all times described above, which alone has the currency and encompasses the entirety of all God's children.

How? some will exclaim, "You are so presumptuous? so narrow-minded, so narrow-hearted, yes, so insane, to consider the Lutheran church, this small, almost completely collapsed chapel, this little group, frozen in liturgical service, sunk in spiritual death and almost completely polluted and devoured by unbelief, as the general Christian church? Whoever thinks this way, we call out to him: Go ahead! Just listen to us first and then judge for yourself.

Luther, dear reader, by no means founded a new church, much less wanted to found one; he rather protested against the fact that the papists had departed from the old true apostolic church in innumerable teachings; his writings were nothing other than an appeal to Christianity not to leave the old church. Luther did not bring up a new doctrine, but dug in the shaft of the divine word and in the writings of faithful witnesses of truth for the unchanging doctrine of the true church of all times through study, reflection, prayer and supplication. All the teachings that Luther recognized from God's Word as the teachings of the true church of God, he kept.

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Luther was a man of the church, who made himself known to the world and defended it to the day of his death. How far Luther was from following his own mind, from wanting to separate from the church and found a new church, and how much the voice of the true church mattered to him, we see from how Luther behaved when Zwingli attacked not only the Popish heresies, but also a teaching of the old Catholic church of all times, namely the teaching that in the holy supper the true body and true blood of Jesus Christ are present and are spoken of by worthy and unworthy people. He writes: "Moreover, this article is not a doctrine or a composition invented by men apart from the Scriptures, but clearly founded and established in the Gospel by the bright, pure, undivided words of Christ, and from the beginning of the Christian churches, in all the world, until this hour, it has been unanimously believed and held. - Which testimony of the whole holy Christian churches (if we had nothing more) should be enough for us alone to stick to this article, and not to hear or suffer any spirit of discord about it. For it is dangerous, and frightening, to hear something that is to be believed contrary to the detrimental testimony, faith and doctrine of the whole Christian churches, so held in unison from the beginning, now over fifteen hundred years in all the world. If it were a new article, and not from the beginning of the Christian churches, or if it were not held in such harmony by all the churches, nor by all Christendom, in all the world, would it not be so dangerous and terrible to doubt it, or to dispute whether it is right? But he who from the beginning, and as far as the whole of Christendom is held in one accord, who doubts on this account, does as much as if he believed no Christian Church, and thereby condemns not only the whole Christian Church as a damned heretic, but

also Christ Himself with all the apostles and prophets, who founded this article, when we say, I believe a holy Christian Church, and testify mightily, namely, Christ Math. 28, 10.: Behold, I am with you until the end of the world. And St. Paul 3:14: The Church of God is a pillar and foundation of truth. - I would rather have "not only all the riffraff, but all the emperors, kings, and princes, testify wisdom and justice against me, for haste to hear or see one jot or one tittle of the whole holy Christian Churches against me. For it is not so to jest with articles of faith from the beginning, and as far as Christendom is held in harmony, as one may jest with papal or imperial rights, or other human traditions of the fathers or concilia." - Therefore, Luther always refers to his consensus with the general church. As late as 1544, he wrote in an ordination testimonial

niß, which he issued to a certain J. Reybitz: "He (Reybitz) has agreed to work in Christ-
The true doctrine of the gospel, as it is taught in our church by the grace of God, with the true
The church is the only church in the world that has the power to teach the pure and catholic doctrine of the gospel. In another ordination certificate issued by Luther in 1540, it says: "We have recognized that Johannes Fischer adheres to the pure and catholic doctrine of the Gospel, which our church also teaches and confesses, and that he is above all fanatical opinions, which are condemned by the judgment of the catholic church of Christ, Abhor."

Furthermore, Luther did not even want to separate himself from the Roman Particular Church without further ado; he would have liked to remain in it, if only the confession of the pure gospel had been left free to him; he therefore remained so lukewarm in the fellowship of the Roman Church until he was expelled by ecclesiastical and secular force. In 1519, he wrote: "Although it is unfortunately the case in Rome that things are better, there is no cause, however great, that one should tear oneself away from the same church or separate from it; indeed, the worse it is, the more one should join and adhere to it, for it does not get better by tearing it down and despising it. (Hall. XV,848.)

Now that Luther was regarded by the pope and all those who accepted his teachings as a ver-. Luther had been banished as a cursed heretic and thrown out of the fellowship of the Roman Church, and Luther had therefore also renounced the Satanic school of the pope that had become apparent to him.

Germany, into which he could have gathered all God's children.

mein and which he would have wanted to make into a fountain-room, from which-

The church is the only one from which the water of life should flow out into all the world and should be fetched. He speaks clearly: "This church cannot be gathered together in one heap, but is scattered throughout the whole world; it believes as I believe, and I believe as it believes; we have no disagreement or disparity in faith, we all believe in one Christian church; outside of this church everything is nothing. (Luthers Werke.VII. 2347.) Luther further writes: "Augustinus judges this place: Ps. 19, 5.: "Her sound goes out into all lands," against the Donatists, who enclosed the church in the corner of Africa. But rather, it must be directed against our new Donatists who deny that there are believers in India, Persia and Asia. For where the sound and the words of the Spirit of Christ are, there is no doubt that there is also the true Church of Christ; for the Spirit of Christ speaks nowhere but in His Church. Therefore, since the text is evident here that the sound of the apostles went out into all lands, and in no place is it read that it was revoked, they have

We must take care that we do not boast of ourselves with the godless don, whether with these or with those, with the old or the new, alone of believers; who perhaps are nothing less than believers, because we do not hear the word and the sound of the apostles anywhere". IV. 1487.

Here, perhaps, some will say: "Well! If you admit that the church is not to be sought and found only among the so-called Lutherans, but everywhere in the whole world, then we agree; so you also admit that the Reformed, the Evangelicals, the Methodists, the Catholics, etc. are the church just as much as the Lutherans! Not at all, dear sirs. The doors of Christ's kingdom of grace, that is, of His church, are open everywhere where baptism is still administered according to Christ's institution, but those are not the church who, though outwardly in communion with the church, wilfully falsify the word and sacraments of Jesus Christ and stubbornly hold to error. For who the church is, Christ has given us the unmistakable touchstone: "If ye continue in my word, then are ye my true disciples, and shall know the truth, and the truth shall make you free.

(Jn. 8:31, 32.) "He that loveth me shall keep my word; and my Father shall love him, and we will come unto him, and make our abode with him." (John 14:23) "He that is of God heareth the word of God: therefore hear ye not, because ye are not of God." (John 8:47) "My sheep hear My voice, and I know them, and they follow Me. But they do not follow a stranger, but flee from him; for they do not know the voice of strangers." (Job 10:5, 27.) "I was born for this purpose, and came into the world, that I should bear witness to the truth. He who is of truth hears my voice." (John 18:37.) Therefore St. Paul says of the church that it is "a pillar and foundation of truth". (1 Tim. 3, 15.) As surely as Christ has spoken the truth here, so surely those are not the church who do not abide by Christ's speech, who contradict His voice, which is the voice of truth, do not keep His word, do not listen to it, but falsify and pervert it, and stubbornly persist in these errors. The church is a pillar of truth, for through this community of the never-dying children of God and disciples of Christ, the truth is continually witnessed, defended and propagated; but a community that stands as a pillar and a foundation of error is a sect.

Therefore, we repeat once again, all the Christian parties that have departed from God's Word and thus caused a division in the Christian Church are still in the Church, if they have retained baptism and the Word of God according to its essence (for only in the Church are there heretics and sects), even though the Church lies hidden among these heretics and sects, but they are not the Church for that reason.

Every unbelieving community in Christendom is to be regarded in a twofold way: in so far as it still has truths and through them children of God are born among it, and in so far as it kills the children of God spiritually. In so far as an unbelieving community still has truths, it is still in the Christian community.

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But insofar as it perverts the truth, it is a sect and not an institution for beatification, but a foundation of the devil for the seduction only to the eternal ruin of the redeemed. Let us say, for example, that the Roman church is not Christ's church, but a sect, we regard it as a papal hierarchy, according to the abuses, errors and idolatrous services by which it has made a division in the Christian church; But with this we do not deny that also under the Roman Catholic sect lie hidden the Church, namely children of God, who are spiritual priests and for whose sake therefore also in the Roman Church the keys of the Kingdom of Heaven are administered, validly called and ordained, validly baptized, validly administered Holy Communion, validly absolved and excommunicated, in short all rights and powers of the Church can be validly exercised. *) All this, of course, also applies to the Reformed, Protestant, Methodist and other religious communities. When we call these sects and deny that they are true churches and institutions of

salvation, we say this of them inasmuch as they have separated themselves from the true church by their false doctrine and constituted themselves in a special way. We claim that the reformed 2c. Church as a reformed 2c. Church is not a part of the true church of Christ, because as such it is not a pillar of truth, but a pillar and a foundation of soul-dangerous errors. However, we do not deny at all that the true church lies hidden under this, as under all other unbelieving communities. Mr. N. is therefore greatly mistaken when he thinks that it is a contradiction to claim that the sects are no institutions for salvation and yet admit that there is still much good in them, through which many souls will still be saved. Mr. N. notes that there is a great difference if one considers the sect as such, according to

*) With astonishment, therefore, we have read in the "Christian magazine" the news that the General Assembly

(Old School) of the Presbytenan Church in Cincinnati gave the, at least said, extremely hasty, but in fact highly sectarian decision: "that the act of baptism by Roman Catholic priests is not valid. Luther had to fight this error against the Anabaptists 300 years ago. He wrote about this, among other things: Tb. XVII. 2697 ff.: "I say that under the pope is the right Christianity, yes, the right federation of Christianity, uno much more pious great saints. If then the pope (as I do not believe otherwise) is the true end-Christ, he should not sit or reign in the devil's stable, but in God's temple. And because he should sit and reign there, he must have Christians among him. - They do as one brother did to another in the Thuringian Forest; they were walking together through the forest, and a bear came up to them, and threw one of them under itself; and the other, wanting to help his brother, stabbed at the bear, but missed, and miserably stabbed his brother under the bear. This is exactly what the devotees do. They should help the poor Christianity, which the end-Christian has under him and martyred, and they oppose the pope atrociously, but they miss his, and murder the Christianity under the pope much more miserably. For if they left baptism and the sacraments right, the Christians could still escape with their souls under the pope, and be saved, as has happened so far. But now that the sacraments are taken away from them, they must be lost, because Christ Himself is also taken away. Dearly beloved, it is not thus to burst upon the pope, because Christ's saints lie under him. It belongs to a caring humble Geilt, who let remain under him what is God's temple. and resist his addition, so that he destroys the temple of God." - This is the right view of the Roman church. Mr. Nollau reverses it, he considers the hierarchical organism (the papal) as the form of the church and the destruction of it as the downfall of the church!

The first is that they are not a sect in their essential nature, and are considered according to their accidental properties (in the philosophical sense). As a sect, none of them is an institution for blessedness or a true church, although the same can lie hidden underneath. Therefore, when Mr. Nollau, p. 24, in the sweet consciousness of having referred us, writes: "We hope that our opponents will work for their own good such a sad error, still humbly recognizing and ashamedly working," we must explain to Mr. Nollau that he is too early. N. that he has cheered too soon; our assertion is still firm, but it is now Mr. N.'s turn to recognize and confess his error, although we would like to see him refrain from the shame we have requested.

That the unbelieving communities have always been considered by the orthodox not more anchored in God's Word than we do, namely in a twofold way, as sects and as communities under which the church lies hidden, for this we will now let follow some important testimonies.

When Luther rejects the Roman Church, he teaches that a distinction must be made and says: "But by the word, Roman Church, you must by no means understand the true Roman Church, especially the one that existed before the Papacy, which did not want to accept the Papacy nor

suffer it, as we have heard in Gregory, Christ also undoubtedly still has some wretches and daughters in the Roman Sodoma, who are displeased by the abominable nature of the papacy, but you must understand it in a Pontifical, mischievous and diabolical way that the Pope of the Holy Roman Churches uses the name of the Holy Roman Churches in a disgraceful way. Roman churches uses the name in the most shameful and blasphemous way, and means by it his school of boys, whore and hermaphrodite church, the devil's basic soup". (XVII, 1318.) In other places, therefore, Luther makes the following confessions about the papists: "I confess that the church in which you sit comes from the old church, as well as us, and has the same baptism, also the sacraments, keys and texts of the bibles and gospels; I want to praise you even higher, and confess that we have received everything from the churches under you (not from you). - We know not to take you for Turks nor Jews, who are outside the churches, but we say you do not abide in them, and become the stray, apostate, Hurian church (as the prophets use to call it), which does not abide in the churches from which it was born and brought up." (XVII, 1673). "Well, the pope says that he is the Christian church; then we say stone to stone, whether there are some among the pope who belong to the Christian church, just as there are many among the Turks, in France and England, who belong to the Christian church; they are baptized, hold the gospel, use the sacraments rightly, and are true Christians, but that they now condemn us and say that our doctrine is not right, and burn themselves white against it and justify themselves with their laws 2c. justify themselves and say that he who keeps them is a true Christian and is the true Christian church, we say no to that. This we allow, and let it happen, that they are in the Christian church, but they are not the right members of the church." VII, 2343.

Luther makes similar confessions about the other newer sects. He speaks, among other things: "We must confess that the Christians have the Scriptures and God's Word in their articles, and whoever hears it from them

and believes, he will be saved, even though they are unholy heretics and blasphemers of Christ. (XVII, 2675.) Elsewhere: "Therefore the church is holy everywhere, even in the places where the fanatics and the red spirits reign, as long as they do not deny and reject the Word and Sacrament. For those who deny these things completely are no longer a church. But where the Word and Sacrament remain essential, there also remains a holy church.-But Jews, Turks, swarms, and red spirits, or heretics, are not the church; for they deny and destroy such things." VIII, 1591, 92. From all this, the Christian reader will see that when we Lutherans condemn certain Christian parties as sects, we do not mean the church, which also lies hidden among these sects, but the false doctrine and its stubborn and stiff-necked defenders, who are to blame for the fact that the church is and remains divided. We by no means condemn whole Christian parties, much less the poor deceived people within them, who err in the incursion and do not blaspheme the truth (like their false prophets who lead it), nor hate, revile and persecute the orthodox; for this is clearly testified in the preface to the symbolic books of the Evangelical Lutheran Church.

Now that we have included the proof of the position of the unbelieving communities in Christianity, we come to our final question: What does it mean that the Lutheran Church is the true catholic (universal) Church of Jesus Christ on earth and why do we claim this high dignity for it?

To this we reply that the Lutheran Church is not the visible totality of those who call themselves Lutheran, but the large, unchanging church to which those who rightly call themselves Lutherans confess their doctrine, to which millions of souls belonged before Luther's name was mentioned in the world, who therefore did not bear the name Lutheran. A special congregation or a national church, in which the Lutheran doctrine is preached and accepted, is therefore a Lutheran church,

but not the Lutheran church, for this is scattered throughout the whole world, where only the same faith is always found. We therefore gladly admit from the bottom of our hearts that the entirety of all those who have so far rightly called themselves Lutheran is an impure particular church and not the Catholic Christian church, but only a part of it, *) but the church to which all of these alone profess is not a particular church subject to destruction, but the unchanging, eternal Catholic Christian church, a "pillar and foundation of the truth. The Lutherans, therefore, do not profess the Lutheran Church as the Protestants do the Evangelical Church, which hold to the same, as to the supposedly best Christian party. The Lutherans do not confess with their name to any party, but to the united, old general church and therefore, of course, also to all the congregations in particular, which, as a part of this general church, are distinguishable by their orthodox confession.

Why, however, we will now be told, is the

This alone is what the "worthy, strict theologian" mentioned by Mr. N. p. 7 of his writing admitted with the words mentioned. He was far from wanting to belong to a church other than the general Christian church.

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But why do you call the church, to which alone you want to be counted, Lutheran? Do you not clearly prove by this human name that you are closing yourselves off as a special sect?-We answer: We did not give ourselves this name. When Luther arose 300 years ago and brought the teachings of the old apostolic Christian church to light again, it was the enemies who called all those who accepted and confessed this pure doctrine Lutherans, in order to insult them with it. This name has now gradually become so common that the orthodox Christians "have finally had to put up with the same for 300 years, as the fourth century ren name Athanasians. The name Lutheran, therefore, does not designate the object of our faith, like the name Christian (since we do not believe in Luther as we believe in Christ), it is only a distinguishing name, by which we only want to distinguish ourselves from all false believers and profess the orthodox general church, whose doctrine was preached by Luther and laid down in the so-called Evangelical Lutheran symbols and made known to the whole world.

So when we say that the Lutheran Church is the One Holy Christian Church, we mean to say that the doctrine and faith which true Lutherans hold in their hearts and profess with their mouths is no other doctrine and faith than the doctrine and faith of the general Christian Church, and that no other doctrine is Christ's doctrine and that no other faith makes man blessed. May the Protestants and Methodists, like the high priest at Jerusalem, tear their clothes at such declarations because of the blasphemy they think they find in them, this does not matter in the least; they only reveal that they certainly cannot say with a clear conscience that they have the only right doctrine and the only right faith. If you prove, gentlemen, that the doctrine which the true Lutherans have confessed in their public confessions is contrary to the word of God and not the voice of Christ and his church, then you have won. But even if you add a thousand exclamation marks and question marks to our declarations, it will not help you, for it proves nothing, just as the name "evangelical" does not prove that your doctrine of sweet and sour feelings is the gospel and the true doctrine of justification.

If, by the way, we had claimed somewhere, as Mr. Nollau attributes to us, that the entire Lutheran Church, to which we alone profess to belong, is the party that has stood there for 300 years, which called itself Lutheran, had special ceremonies and thereby took the Augsburg Confession or all Lutheran symbols as its company. Confession or all Lutheran symbols as its firm and declared them to be its church law, our opponents might justifiably call us sectarians

and say that we are fighting over a human name. But we are not fighting over a name, as we are constantly accused of doing ad nauseam, but over a great, unspeakably important thing, which, of course, also has a name, like all things in the world. We are not fighting for a peculiarly constituted party that calls itself Lutheran. Our goal is not to bring it about that all Christians have a so-called Lutheran Church Order and Lutheran

We are not fighting for an external building with a Lutheran signboard; we are fighting for the right faith, the pure truth, the unadulterated gospel, for the pure foundation of the apostles and prophets, since Jesus Christ is the cornerstone. The object of our struggle is nothing other than the right faith, the pure truth, the unadulterated gospel, the pure foundation of the apostles and prophets, since Jesus Christ is the cornerstone, i.e. the jewel that was familiar to the true church of all times, which it has preserved for us through all centuries, often with the shedding of streams of its blood, and which is now also familiar to us. Where a Lutheran constitution is legally recognized, everything is stamped with the Lutheran name, and a community is given the outward appearance of a Lutheran church, but where the pure, clean, apostolic, only beatifying doctrine is not preached and accepted, we recognize just as little a Lutheran, that is, a true church, as where everything is based on Protestant, Reformed, Methodist 2c. 2c. We regard false teachers, who bear the Lutheran name, as little as our fellow believers, as the worst blasphemers of the Lutheran name, while we feel ourselves most intimately united in faith with all God's children, in whatever sect they may be held captive.

Let us now repeat again what we have said here recently. There is only One Church, which always has the same doctrine and the same faith. This one doctrine had not perished in the papacy, but it had become almost completely unrecognizable, since almost nowhere the pure doctrine of the gospel was preached by the public preaching office, but almost everywhere only the doctrine of men. God, however, had mercy on his Christianity and awakened and equipped his servant Luther, not, as Mr. Sarer says, for the destruction, but for the reformation of his church. Luther, in fact, again brought out the old teachings of the true Christian church from God's Word and brought them to light. He did not found a new church, nor did he found a special party in the Christian church, but he himself remained with the old apostolic church and called out loudly that everyone should return to this church and remain with it. However, whoever accepted the old Christian doctrine of the Word of God from then on was now scolded as a Lutheran; so Lutheran doctrine and church is understood to mean nothing other than the apostolic doctrine and church. Now there are many parties in Christianity that all want to be true Christian churches, but because they are not obedient to the gospel (Rom. 10:16) and have all separated themselves from the general Christian church through false doctrine, and also stubbornly persist in this separation, these are not true churches, but sects or false-believing communities. For in the true church the obedience of faith is established (Rom. 1, 5.), it therefore never stubbornly remains in error, but listens to the voice of its shepherd. The false believers do not want to admit to the Lutherans that they alone publicly confess the true Catholic*) doctrine and therefore do not belong to any sect.

The reader should not be offended by the word Catholic. This word has two meanings, first a good one, and there it means as much as "generally Christian;" secondly, however, it is also often understood to mean those who adhere to the pope.

but they have never proven that the Lutherans teach against the holy catholic Christian church in any article in their symbolic writings; nor can they prove it.

Therefore, dear reader, rejoice if you belong to a pure Lutheran congregation, and not only confess the pure Lutheran doctrine with your mouth, but also carry it in your heart through a true

faith; for then you do not belong to any sect, neither outwardly nor inwardly, but to the old church that remains eternally, to which all prophets, apostles," martyrs and all righteous Christians still belong, and which becomes visible where the gospel is preached purely and unadulterated and the holy sacraments are administered according to Christ's institution. It is visible where the Gospel is preached purely and truthfully and the holy sacraments are administered according to Christ's institution, but it is largely hidden among heretics and sects. Thank God that He has also saved you from the outward fellowship of sects, for even if many souls are saved in it, in whose hearts the false teaching of their sect "does not become strong, they are nevertheless in great danger of still being led astray. Beware also of the thought that, since one can be saved in all places, it does not matter whether one belongs outwardly to a sect or to the group of orthodox believers; remember that those who are saved among the sects are simple souls who, out of weakness of knowledge, do not see through their false prophets and are preserved and maintained by Christ's wonderful grace. Therefore, if someone who has recognized the truth nevertheless wants to confess to being an unbeliever, he would not be saved as an apostate denier of the truth, but would certainly be eternally damned. Finally, dear Lutheran Christian, beware that you are not deceived by the name Lutheran, for just as many Christians call themselves Christians and are not, so now many Lutherans call themselves orthodox believers, and yet they are false prophets who bear the Lutheran name only in order to be able to seduce the poor sheep under this sheep's clothing to their false doctrine and fanaticism. Therefore, remember that you will only find a Lutheran congregation where the old pure doctrine of the general Christian church is preached and accepted, as you find it in God's clear words and in the excerpt in your Lutheran catechism, in the unchanged Augsburg Confession and in the other symbolic confessions. Confession and in the other symbolic books of the Lutheran Church. Wherever you find a group of people who confess this doctrine, stay there, enjoy the sweet pasture of the pure gospel, let yourself be led to Jesus and be preserved by him in the true faith, fight and suffer with him; thus you fight and suffer for Christ's holy church, and thus for the spread of his kingdom, for the honor of his name, for the truth of his word and for the salvation of your fellow redeemed. In this struggle, however, do not tire, but be faithful even unto death, so that you too will one day receive the crown of life and through a blessed death pass from the contending congregation of believers into the triumphant church of the perfected righteous. May the merciful God finally help us all in this last sorrowful time. Amen.

The further answer to N.'s writing will follow later, God willing.

The word "catholic" is used here in its good sense. The reader should therefore note that we take the word Catholic here in its good meaning.

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(Sent in by Pastor Keyl.) Life story of Dr. Luther.

(Conclusion.)

In 1537, the Lutheran princes held a meeting in Schmalkalden. In 1537, the Lutheran princes held an assembly in Schmalkalden, where the articles written by the Lutherans on request were signed and designated for submission to the announced general concilium. The Lutheran Church also included these Schmalkaldic articles in the number of its public confessions. The Lutheran Church also included these Schmalkaldic articles in the number of its public confessions. Luther also traveled to Schmalkalden and gave some very important sermons there on the three articles of the Christian faith and on Matthew 4:1 ff, in which he gives a short overview of the whole history of the church and shows what the church of Christ, as well as Christ, its head, and every individual Christian, has to suffer from the devil, namely how he, as a black devil, tempted Christianity in the third centuries by outward tyranny to fall away from Christ, and how he had not succeeded in making them fall away as a white devil by falsely invoking the holy scriptures. He also said that he had finally allowed himself to be worshipped as a divine devil in the papacy through self-chosen works and worship, but that the divine larva had been stripped from him by the Word of God at the time of the Reformation and that power had been taken away from all those who believed in this Word.

Even during his presence in Schmalkalden, Luther was attacked by the most severe stone pains, so that he himself and others saw his death before his eyes. All the princes and lords present visited him, and when his pious prince came to his bed of pain, Luther told him in a prophetic spirit that after his death a discord would occur at the University of Wittenberg and that his teachings would be changed: for even then Melancthon had come under suspicion that he easily departed from the strict truth out of a false love of peace. The prince, in whom Luther's words aroused much concern, testified to him firmly and decisively that, although he knew that Melancthon's erudition and fame were attributed to the university, he wanted to support him.

He said that he would rather miss the truth than let it be aborted if the university were to accept it. Then he comforted Luther, who was ill, with these words: "Our dear Lord God will be merciful to us for the sake of His word and His name, and He will spare your life, dear father.

But since the pain became more and more severe, Luther requested that he be brought to Wittenberg; this was done according to the prince's will in his own carriage, to which another was added with many implements for the care of the dear patient. At the same time, two princely physicians were ordered to take care of his recovery to the best of their abilities. When he left Schmalkalden, he ordered himself to the church prayer and made his short Christian confession: "He remains with the Lord Christ and his word and knows no other righteousness in his heart than the holy blood of Jesus Christ, which cleanses him and all who believe it from all sins out of pure grace, as his books along with the Augsburg Confession freely confess. Confession freely confess." At his farewell he called out to his friends: "May God fill you with hatred against the pope," i.e. they should not only not be sworn to the pope's doctrine, but also be and remain public enemies of his idolatry until their end. He had already made his will on the chariot and was ready, when his dear Lord Christ came, to take him to himself, to receive him with joy. After eleven painful days, the Lord saved him from all his sickness. This happened in Tambach, a small village in the Thuringian Forest. Therefore, in that place, full of praise and thanksgiving, he inscribed the words: "This is my goal, there the Lord has appeared to me," as he once blessed and delivered the patriarch Jacob when he wrestled with the Lord. (Gen. 32, 30.) When he was asked what remedy had helped him against the stone, he answered, "Prayer;" for in all the

Christian churches, he said, they have prayed heartily for me according to the command of St. Jacob, Cap. 5, 14. 15.

In Gotha he was met by the delegates of the reformed churches of the Oberland. Churches, Bucer and Ly-

costhenes, who were to travel to Schmalkalden for the promotion of the Concordia of the previous year. Although Luther was still rather weak, he allowed them to come to him and talked with them in a friendly manner. Among other things, he said that the best thing for the matter would be that they henceforth kept quiet and taught rightly and confessed freely and openly: Dear friends, God has let us fall, we have erred, let us now be careful and teach rightly; for it cannot be done with mumbling about, nor can people's consciences be quieted with such circumlocutions; God will also demand a strict reckoning from us for the sake of doctrine, therefore we must not forgive God anything in our ministry. From this entire conversation, as well as from Luther's other letters, it is clear that the pretense of the reformers, as if he had at that time leaned toward their doctrine, was unfounded: for while he demonstrated all possible generosity toward love and began to hope for the best anew, he did not deviate one hair's breadth from his former confession in doctrine itself.

After Luther arrived back in Wittenberg in good health, he eagerly continued praying, studying, lecturing and preaching. In particular, he interpreted on the pulpit the Farewell Discourses of Christ according to John Cap. 14-16, which Dr. Creutziger transcribed and then put into print. Luther himself declared this writing to be the best book he had written, but added with great humility: "although I did not write it, but Dr. Creutziger has shown great understanding and diligence in it.

While Luther was at peace with his external enemies and was pleased to see that they were not achieving much with all their snorting and defiance, and that, on the contrary, more and more cities and countries were accepting the gospel, a secret discord arose among his own students around 1538, which deeply distressed Luther; False teachers arose who wanted to banish the law and the doctrine of good works from the church and bring people to repentance only through the preaching of Christ crucified, which is why they were called lawbreakers or antinomians. But since the instigator

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When Joh. Agricola did not comply with Luther's request to publicly answer for his writings, which he published without mentioning his name, Luther felt compelled to contradict this dangerous heresy in writings and disputations. At that time he said over the table to his faithful student Mathesius: "You will learn what will be stirred up against this school and church (in Wittenberg) and what will be written against it, provided that our people persevere with pure doctrine, they will become great heretics and harmful enthusiasts.

Around this time, Luther published a German translation of the three main symbols (the Apostolic, Nicene and Athanasian, which form the basis of the Concordia Book) together with a beautiful interpretation, in which he briefly treats the article on the Holy Trinity. He also wrote a wide-ranging and comprehensive book about the Holy Trinity and especially about the divinity of Jesus Christ. He also wrote an extensive interpretation of the 51st Psalm and presented the doctrine of repentance in its entirety so convincingly and comfortingly that it stands at the top among many similar masterpieces of Luther.

In the year 1539, Luther had to observe anew how the people, having been done away with by the Pope's compulsion, were abusing Christian freedom, how they were becoming more and more crude and secure, despising the church servants and no longer wanting to be punished by

them. Then Luther testified loudly and openly that God would avenge such vile ingratitude against his holy word by bodily plagues and by powerful errors after his death, which really happened. Luther had to hear similar complaints about the lives of many preachers who had left the monasteries but not their sins.

In April 1539, a fierce enemy of Luther's teachings, George, Duke of Saxony, died, his death having been hastened by the rapid demise of his two heirs to the throne. And so the possession of this part of Saxony fell to his brother, Duke Henry, who had already introduced the Reformation in his country and now had the teaching of the Gospel, long suppressed but eagerly desired by most, proclaimed to his new subjects without delay. This first happened in Leipzig on St. Pentecost. Luther in particular preached in the presence of the duke. Thus was fulfilled what he had said long before: "I see that Duke George does not cease to persecute the Word of God, its preaching and the poor Lutherans, indeed that he is becoming increasingly angry, but I shall yet live to see its entire tribe cut off by God, and I preach God's Word in Leipzig."

Although the dear Luther felt the discomfort of old age the longer the more, he continued tirelessly with the teachings of the divine word. Among other things, he explained the 110th Psalm in great detail and showed in it the nature of Christ's kingdom, namely how Christ is our eternal king and kingdom.

He said that he was the high priest and that all Christians were lords over all their enemies and spiritual priests through their faith in him. He did this with a great fullness of spirit. In the same year, the extremely instructive book "Von Kirchen und Concilien" ("On Churches and Conciliarities") was published, in which Luther proves, with great knowledge of church history, that the general Christian conciliarities have never introduced new articles of faith, but have only defended the old faith against new errors.

In 1540, God again answered Luther's prayer in a miraculous way. Melanchthon had become deathly ill in Weimar as a result of a severe mental illness. The Elector sent for Luther as quickly as possible in his carriage. When he arrived, he found Melanchthon lying on his last legs. Luther was shocked by this, but immediately turned to his God in devout prayer and held out to him all his promises of an answer to prayer from the Holy Scriptures. Scripture. He then took Melanchthon by the hand and said, "Be of good cheer, Philip, you will not die," and knowing the causes of this fatal disease, he said: "Although God has cause to kill, yet he wills not the death of the sinner, but that he should repent and live; he has pleasure in life, and not in death; and because God called and took into his grace the greatest sinners that ever lived on earth, even Adam and Eve, much less will he cast you out, Philip, or suffer you to perish in your sin and melancholy. Therefore, do not give room to the spirit of sorrow and do not become your own murderer, but rely on the Lord, who is able to kill and to make alive." When Luther spoke like this, Melanchthon revived and quickly regained his strength. He himself confessed, "I would have died if I had not been snatched out of death by Dr. Luther's arrival. Luther received the same answer to his prayer twice more, so that he could say: "I have prayed for our Philippum and my Käthe and the Lord Myconium from death."

In the fall of 1540, Melanchthon traveled with several theologians to Worms for a religious discussion with the papists, but Luther did not travel with them and said: "God has given many learned, good people who understand His word and are equal to the opposite. At their departure he blessed them and spoke many strong words to them, among them the following: "Go ye in the name of God as ambassadors of Jesus Christ and hold fast the simple word and forgive our Lord Jesus Christ nothing, neither have ye power. Since the opponents could not raise anything against

Melanchthon's reasons in the discussion, they postponed its continuation until the upcoming Diet of Regensburg in 1541. There, the papists presented a document, usually the Regens This was to serve as a basis for mutual discussion and, where possible, also for unification. But Luther clearly proved, when he was asked for advice, that the adversaries, especially in the article of justification, were nothing more than patching a new cloth on an old garment, which only made the tear worse (Matth. 9, 16). In the hope that Luther might still be persuaded to a settlement, several foreign princes decided, with the foreknowledge of the emperor, to send a considerable legation to Luther. This happened and to the oral presentation of the envoys Luther immediately gave an oral, but then also a written answer to the effect: if the first four articles, especially that of justification, were to be preached absolutely purely and clearly and held to be Christian, then they would take the poison out of the ten other articles, and a settlement of the last ten would then also soon come about through the clear report of the first four articles and through the application by means of correct preaching. This answer of Luther in this reformation trial, which is one of the most important, is praised by Baron von Seckendorf in his unsurpassable History of Lutheranism, both because of the modesty in writing and because of the cleverness of the opposing party, but especially because of the steadfastness that Luther showed in it; For as earlier all the threats of Cajetan at Augsburg and of the emperor at Worms were not able to frighten Luther, so here the flattery of such a respectable legation was not able to move him to a sinful yielding. But the opposing party did not want to take this answer of Luther into account and postponed everything again to a general concilium. If the princes and theologians had taken this answer of Luther's as a model during the negotiations about the Interim, which was melted down from the Regensburg Agreement soon after Luther's death, the Lutheran Church would not have been so disrupted.

Around this time, the valuable Luther was afflicted with various physical weaknesses and pains from God, which is why he always had thoughts of death and called upon God for a blessed hour. He was also very much hindered in his work by this and was often forced to leave the pulpit before the end of the sermon. He often could not read a letter, not even 2-3 lines without interruption. Nevertheless, he wrote many wonderful texts. Besides the beautiful interpretation of the songs in the higher choir (Ps. 120-135), he had the two sermons on Matth. 3. of the baptism of Christ and the Christians printed, which he had held at the princely court in Dessau at the baptism of a prince. He issued a very serious exhortation to the pastors to preach with all vigor against usury, which he said had already broken down so violently,

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that he could not hope for any improvement. He also gave an excellent interpretation of the 90th Psalm, the original edition of which can be easily distinguished from another, very different one. In 1542, Luther consecrated Nicolaus von Amsdorf, whom the Elector had chosen as Lutheran bishop of Naumburg and Zeitz. In 1542, Luther consecrated Nicolaus von Amsdorf, whom the Elector had chosen as a Lutheran bishop of Naumburg and Zeit, to his holy office and performed his ceremonial introduction, giving a sermon on the example of consecrating a true Christian bishop, which he elaborated on in a book published shortly thereafter under the same title.

In this year, the Bohemian brothers, as their bishop Comenius recounts, sent two emissaries to Luther for the fourth and last time, in order to hear what could be hoped for from the Lutherans with regard to church discipline. After they had spent two weeks talking with him and the other theologians, he invited them to say goodbye, shook hands with them in front of the professors present and said: "Be you apostles of the Bohemians, I and mine want to be apostles of the Germans. If you do the work of Christ among yourselves, as opportunities will arise for you to

do it, we also want to do it, as it can be done among us. Luther, however, was always doing the work of the Lord in such a way that he first of all provided the church with pure doctrine, so that the right faith would be planted and cultivated as a good tree, and in doing so, he not only continued to show how such a good tree would of itself bear good fruit in a pious life, but also, through his writings and advice, contributed, as the circumstances required, to the establishment of a fine external church discipline to the best of his ability, of which all Lutheran church ordinances from the age of the Lutheran Church are proof. All Lutheran church ordinances from the age of the Reformation give ample evidence of this.

At the end of 1542, Luther was delighted by a long letter from some brothers in Italy who had come to know the truth through his writings. From this letter shines forth an inexpressible joy over the treasure of pure doctrine, a lively zeal for its preservation, a resolute rejection of all errors, especially in the sacramental controversy, a great steadfastness under all persecutions, a deep reverence for Luther's chosen armament, and an esteem for his writings that flowed from his own experience. To give a foretaste of this valuable letter, the whole of which space does not permit, may serve the beginning of it, which reads thus: "The streams of living water flowing from your body, Most Reverend Sir, must be conveyed through the

I pray that the heavenly rain may increase more and more, so that you may better and more abundantly wash the thirsty vineyards of the Lord, both there daily through preaching and through writings. What joy these righteous people may have when they receive the

The first two of them must have felt Luther's excellent answer, in which he warns them in a fatherly way, especially against the sacramentalists.

In 1543, the Lutheran Church was once again surrounded by various external dangers. Luther, however, proved to have strong faith in his God and predicted with the utmost certainty that there would be no war in his lifetime.

When Caspar Schwenkfeld, who sought to embellish the old errors of the Sacramentans in a new way and thereby seduced many people in Silesia, sent some of his tracts to Luther, the latter answered with as coarse words as he deserved, and wrote him outright: "He should leave him unhuddled with his little books, which the devil fed out of him. Luther showed the same zeal against false teaching at the same time in a similar case: when a printer sent him a Swiss translation of the Bible, he wrote that he should keep his gift because it was the work of his preachers, with whom he could have no fellowship, because they wanted to desist from their error.

Luther also refuted the enemies of Christianity outside of it in several powerful writings. He published an earlier refutation of the Coran or the religion book of the Turks in German and faithfully warned against such devilish teachings in the preface. In 1543, he wrote several writings against the Jews, in which he retracted many beautiful texts of the Bible that the Jews had distorted with their lies and revealed their blasphemies and devilish wickedness against Christ and his Christians. He also did not believe in a future general conversion of the Jews, as he had in the past. Finally, in this year the important writing of Vitus last words of David (2 Sam. 23, 1-7.) went out, in which he speaks of the three persons of the holy trinity and of the devil. In it, he gives a strong testimony of the three persons of the Holy Trinity and of the two natures in the one inseparable person of the Lord Christ with great spirit and highest seriousness, which can fortify every Christian in his faith and protect him from all kinds of error.

Although Luther felt more and more discomfort from his mortal shell as he grew older, he still continually took

He tirelessly participated in the whole work of the Reformation, and just as his eyes were directed on all sides as a scattered watchman on the pinnacle of Zion, so his burning zeal for the preservation of pure doctrine urged him to write several important texts.

of his writings, especially against the Sacramentarians. Despite Luther's above-mentioned harsh answer, Schwenkfeld had pretended with unbelievable audacity that Luther was in agreement with him. This prompted him in 1544 to write: "Kurz Be-kenntniß von dem heil. This prompted him in 1544 to write: "Kurz Be-enntniß von dem heil,

Now that I am walking on the pit, I want to bring this testimony and this fame with me before my dear Lord and Savior Jesus Christ's judgment seat, that I have condemned and avoided with all earnestness the fanciers and enemies of the sacrament, Carlstadt, Zwingel, Oekolam-pad, Stenkfeld and their disciples in Zurich and wherever they are, and our sermon against their blasphemous and lying heresy is still going on daily, which they know well.

In 1545, Melancthon wrote the so-called Wittenberg Concern about the Reformation for presentation at the Diet of Worms, which Luther also signed and testified on this occasion that it was impossible to remain in God's Word and good conscience and at the same time receive the favor and glory of the world.

Luther had to make some bitter experiences shortly before his end, in that especially in Wittenberg, through ungodly life, trouble came one after the other, which tormented his soul and finally brought him so far that he hurried away from this city in 1545 and went to his friends in Merseburg and Zeitz. However, a very gracious letter from his Elector, to whom the university had turned with urgent requests, and in which he promised him to head off all troubles in the strongest possible way, persuaded him to return to Wittenberg. There he finished the sixth and last edition of his German Bible, another improvement he had worked on with his scholarly friends incessantly and with great diligence, making many beautiful remarks which are known as "Randglossen". He also finished one of his greatest masterpieces, the extensive interpretation of the first book of Moses, on which he had lectured for ten years, although with many interruptions. Finally, he published the powerful and serious work: "The Papacy Founded by the Devil", which was his last book.

At the beginning of the year 1546, by order of the emperor, a religious discussion was to be held again between the scattering parties in Regensburg, for which Dr. Major was sent from Wittenberg. When he went to Luther to take leave of him, he found the words written in Luther's hand at the entrance to the study: "Our professors are to be examined by the Lord's Supper.

In one of his last sermons, Luther exhorted the audience to pray diligently and to test the spirits and if they would listen,

that he was ill, they should not ask for a longer life for him, but only a merciful hour. "I have, he said, had enough of the world, and the world of me, are thus easy to part with, as a guest quits the inn."- Luther's last sermon, which he preached in Wittenberg on January 17 on Rom. 12, 3. ff. and in which he spoke of the fruits of faith in Christ.

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The book of the Holy Spirit, which deals with reason and its darkness, says, among other things: "Usury, drunkenness, adultery, murder, homicide, and so on, can be noticed and the world understands that they are sins; but the devil's bride, reason, the beautiful woman, enters and wants to be wise, and what she says, she thinks it is the Holy Spirit. Neither jurist, nor physician, nor king, nor emperor. For it is the highest whore that the devil has, the other gross sins are seen; but reason can teach no one; it therefore proceeds, judges ravings with baptism, communion; thinks that everything that occurs to it and the devil gives into the heart, should be the Holy

Spirit. Spirit. Therefore, Paul says: "As truly as I am an apostle and God has given me the Spirit, so I admonish." In this sermon, Luther also foretold the disruptions that the Lutheran Church would have to experience soon after Luther's death, for he says: "I see before my eyes that if God does not give us faithful preachers and church servants, then the devil will tear apart our churches through the spirits of the saints and will not let up nor stop until he has finished. In short, he has this in mind: if he cannot do it through the pope and emperor, he will do it through those who are still in agreement with us in doctrine. Now we are safe and do not see how cruelly the prince of this world is pursuing us through the pope, emperor and our scholars here, and say: What harm is there in leaving it alone? No, we should not let up a hair's breadth. If they want to keep it with us, fine: if they don't want to, then let it be. I did not receive the teaching from you, but by divine grace from God. I am very shrewd. Therefore ask God with earnestness to let you have the word, for it will be terrible. At the end of this sermon, the editor notes with reference to the University of Wittenberg: "Dr. Martinus Luther of holy memory has often said these words before many others of faith and also before Dr. Augustin Schürf: After my death, these theologians will remain constant. And this, unfortunately, has also been fulfilled.

As Luther had already traveled to Eisleben in the fall of the previous year at the request of the Counts of Mansfeld in order to bring about a settlement between them and their subjects, from whom they wanted to withdraw the mines, but which was not successful, so he traveled there at the beginning of the year 1546 with the same intention. He himself said that he had therefore left Wittenberg at the request of the Lord Counts of Mansfeld, that he had rest from daily work and running, only wanted to pray in Eisleben, preach and exhort his sovereigns to unity and peace. He arrived in Halle on the following Sunday, where he stayed with his faithful friend Dr. Jonnas and preached the next day, as on the day of Paul's conversion, on Acts 9, 1-19, about Paul's call to the apostleship. In particular, he praised the writings of this apostle as the true sanctuary, against which all the fictitious sanctuaries of the pope and especially the pretended head of St. Paul, which was shown in the Papal Church in Rome, were to be regarded as nothing.

After he had been taken to Halle with his life in danger in

After crossing the Saale in a barge and being received on the Mansfeld border by the counts and more than a hundred horsemen, he arrived in Eisleben in their company, but became so weak not far from the city that his life was feared, but he got better again and remained in Eisleben for three weeks. He personally participated in the settlement negotiations until one day before his end. But they broke down again through the fault of the jurors, so that Luther resolved, if he lived any longer, to write a special book against them. During his stay in Eisleben, he ordained two preachers and twice received the Absolute and Holy Communion. Holy Communion. He also preached four sermons, as he always preached diligently, so that he himself confessed that he had often preached four times in one day and had done so for 25 years. In many of his four sermons, Luther, despite his physical weakness, once again gave the most powerful testimonies of all the main articles of Christian doctrine and of all the errors of the papists, sacramentarians and other zealots who fought against them. At the conclusion of his last sermon, three days before his end, he formally bid farewell to his beloved Eislebers and said: "After I have been here for some time and have preached to you and now have to leave and perhaps do not want to preach anymore, I want to bless you herewith and ask that you remain diligent in the word that your preachers and pastors faithfully teach you about the grace of God; and that you may be accustomed to pray that God may keep you from all wise men and prudent men who despise the teaching of the gospel, for they have often done, and may still do, much harm." He then concluded his last sermon with the wish: "May the good Lord have mercy on us, so that we may

accept His precious word with thanksgiving, increase in the knowledge and faith of His Son, our Savior Jesus Christ, and

grow and remain steadfast in the confession of his holy word until the end. Remain steadfast in the confession of his holy word until the end. Amen.

He prayed, as he had always done, every evening in his parlor in front of the open window with great earnestness for a good while, after which he happily turned back to his friends, like one who has been relieved of a great burden, talked with them for another half hour, and then went to bed. In his last days, many important speeches and comforting sayings were still heard from his mouth. On February 17, his weakness increased noticeably, so that he was advised to wait for rest, which he did. On the last evening, he answered, among other things, the question of whether believers would know each other in the next life by referring to Adam, who immediately recognized his wife, created from his rib, as his own flesh, because he had been full of the Holy Spirit and knowledge of God. He was full of the Holy Spirit and the knowledge of God. Then he went into his room and prayed according to his habit, especially for the church of his fatherland, but soon complained that his chest was getting queasy. He took the medicine he had been given and lay down on his bed at about eight o'clock, saying: "If I could sleep for half an hour, I hope it would get better. He slept gently until ten o'clock, when he awoke, got up, and, crossing the threshold of his bedchamber, said: "Dear God, I am going to bed, and into your hands I commend my spirit; you have given me the gift of your love.

redeemed, O Lord, thou faithful God." When he lay down in bed, he shook hands with all of them, said good night, and said, "Dr. Jonah and Mag. Coeli and the rest of you, pray before our Lord God and his gospel, that it may be well with him; for the Concilium of Trent and the wretched pope are angry with him.

When the bell struck one, he awoke and said, "Oh, Lord God, I am in great pain! Oh, dear Dr. Jonah, I fear I will remain here in Eisleben, where I was born and baptized. He then went out of the chamber into the parlor and said again: "Into your hands I commend my spirit; you have delivered me, O Lord, you faithful God." When he had begun to sweat from rubbing and warming himself, and the bystanders, especially the counts and other friends who had hurried over, hoped for improvement, he answered: "Yes, it is a cold death sweat; I will give up my spirit, for the sickness is multiplying. Then he prayed: "O my heavenly Father, God and Father of our Lord Jesus Christ, God of all comfort, I thank you that you have revealed to me your beloved Son, Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and vowed, whom the wicked pope and all the wicked desecrate, persecute and blaspheme. I beseech you, Lord Jesus Christ, let my soul be in your command. O heavenly Father, even though I must leave many bodies and be torn away from this life, I know for certain that I will remain with you forever and that I will be able to live forever.

out of your hands no one can snatch me."

He continued in Latin: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16, and the words of the 68th Psalm: "We have a God who helps, and the Lord God who saves from death." When a doctor handed him another tonic, he took it and said: "I am going away, I will give up my spirit," whereupon he repeated the words three times in a hurry in Latin: "Father, into your hands I commend my spirit, you have redeemed me, you faithful God. Then he began to lie still with fallen hands and closed eyes. They called to him, but he did not answer. Then Jo-nas and Cölius spoke to him in a loud voice: "Venerable Father, do you want to die to Christ and the doctrine as you preach it? Then he said, so that all heard it clearly: "Yes," and this was his last word; for

with it he turned away from the right side and began to sleep for almost a quarter of an hour. The bystanders were already beginning to hope for a new life, when his face paled, his hands and feet grew cold, he took another deep but gentle breath, and with that he gave his spirit into the hands of his faithful God with quiet and great patience, and thus, after his last illness had allowed only about seven hours, he passed away gently and peacefully in the Lord, on 18 February 1546, without restlessness, without agony of body or pain of death. Feb. 1546, between two and three o'clock in the morning on the day of Concordia, in the 63rd year of his pilgrimage to Erven.

(See enclosure for conclusion.)

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Supplement to No. 26 of "The Lutheran

Life Story of Dr. Luther.

(Conclusion.)

The news of Luther's death spread quickly through the city and the country. A large crowd of people from all walks of life rushed to view the dear corpse with hot tears. On 18. February, the letters of Luther's death arrived in Wittenberg early in the morning and caused general consternation and great sadness. Melanchthon received the order from the professors to make this painful news known to the students. He did this in a short Latin speech, using the words of Elisha at the ascension of the prophet Elijah (2 Kings 2:12), which he also used to apply to him earlier: "Alas, there is gone the chariot of Israel and its riders, who ruled the church in this last age of the world. Luther's funeral was a truly princely one; the body was laid in a pewter coffin on February 19, carried to the main church in Eisleben amid Christian chants, and placed before the altar, where Dr. Jonas preached a funeral sermon on 1 Thess. 4, 13-18, about the person and gifts of Dr. Luther, about the resurrection and eternal life, and about the power that will leave behind fine death against Satan's kingdom. In the evening, the electoral answer to the reports sent in arrived, according to which the body was to be brought to Wittenberg for burial. On the following day, the 20th of February, the pastor of Eisleben, Mag. Cölius, preached an excellent funeral sermon on the words of Isa. 57, 1. 2, after which the body was led out of Eisleben with great solemnity. An innumerable crowd surrounded the hearse with loud wailing and lamentation, and the mourning bells sounded in almost all villages. When the corpse arrived at the gate of Halle late in the evening, it was very honorably brought in and buried in the church, where Luther's song: Aus tiefer Roth schrei ich zu dir 2c. was more cried out than sung. The next day the corpse was taken further, solemnly received and accompanied in all places, and finally arrived in front of Wittenberg on February 22. Here the funeral procession moved to the castle church in the following order, accompanied by singing and the ringing of all bells. In front went the student choirs and the entire clergy, followed by the Electoral Commissioners and the Counts of Mansfeld on horseback with a retinue of sixty cavalymen; this was followed by the four-horse hearse, covered with a large precious shroud of black velvet, a gift from the Elector. After the hearse came Luther's wife and his four children, as well as other relatives; furthermore, the Rector of the University in his regalia, accompanied by studying princes and noblemen; these were followed by all the professors, the entire city council, the students in large numbers, and the entire citizenry. After the corpse had been placed in the

After the corpse had been brought to the castle church, Dr. Bugenhagen held a comforting sermon on 1 Thess. 4, 13. 14, in which he was often interrupted by his and his listeners' frequent tears. Finally, Melanchthon gave a Latin speech, after which the corpse was lowered into the tomb near the pulpit, where Luther had preached many a powerful sermon during his life, and, as Paul says, was sown in weakness, so that he might rise again in eternal glory on that day.

May the eternal heavenly Father, who called this Dr. Martin Luther to this great work, and our Lord Jesus Christ, whom he faithfully preached and confessed, and the Holy Spirit, who gave him such joy and such great courage through His divine power in many high struggles, help us all to such a Christian departure from this life and to the same eternal bliss. The Holy Spirit, who has given him such joy and such great courage through his divine power in many high battles against all the gates of hell.

Finally, my dear readers, I call to your attention the words of Hebr. 13:7: "Remember our teachers who have told you the word of God, whose end you should look to and follow in their faith. For Luther is and will remain the one on whom, before all teachers of Christianity since the holy apostles, the excellent words of the Word of God are based. Apostles, the excellent words of Sirach (c. 39,12-15.) are to be applied: "Many wonder at fine wisdom, and it shall never perish. He will never be forgotten and his name will remain forever. What he taught will be preached more highly, and the congregation will praise him. While he lives he has a greater name than a thousand others, and after his death the same name will remain with him.

Subscription to the unchanged reprint of Doctor Martin Luther's house postilla, according to Veit Dietrich's edition.

Certainly, the number of Lutherans in this Occident is not small and increases with each passing year, who sincerely desire the wholesome spiritual nourishment that we find in Dr. Luther's writings. Unfortunately, however, these writings are generally so rare here and can only be obtained from Germany at great expense that only a few, especially among the poorer classes of the people, can enjoy the possession of this treasure.

Therefore, the undersigned hopes to render an essential service to many of his co-religionists by offering to supply a faithful reprint of Dr. Luther's Hauspostille; he intends to supply the work in 624 royal octavo pages on beautiful white, firm paper, printed with clear corpus writing legible even to a dull eye, at the extremely low prices of \$1.50 in paper wrappers stitched and \$2 in sheepskin well bound, and gives assurance not to make the slightest alteration or mutilation of the original text and in printing to adhere strictly to the Leipzig edition of *Lutheri Schriften* of 1732. The printing will begin immediately, as soon as 1000 real signatories have signed.

available, and shall be completed within three months. Collectors receive one free copy for every ten copies for which they make payment. The shipment of the copies is at the expense of the agents or collectors. The latter may charge the subscribers the amount of the transportation, which will then be charged to each of them at a low rate.

Since the undersigned does not seek his own profit in the undertaking and is therefore all the less to be blamed if he makes himself secure against possible losses, he makes it a condition for the subscribers or collectors of the same, when the work is close to completion, to send the payment for the same to him in cash; on the other hand, he makes himself obligated to provide a surety for the punctual delivery of the book up to the amount of the costs of 1000 copies. As soon as the printing has begun, news of it will be published in the "*Lutherische Kirchenzeitung*" in Pittsburg, as well as in the "*Lutheraner*" in St. Louis.

Should the enterprise find a favorable reception, then with God's help, the printing of Dr. Luther's church postilla will also be proceeded with under the same conditions.

The best recommendation of the Hauspostille is given in the testimony that the pious Elector of Saxony, John Frederick the Magnanimous, has given for Dr. Luther's writings, when he speaks: "Dr. Martin Luther's books are heartwarming, go through marrow and bone, and there is more juice and strength, also more comfort, in a little leaf than in whole sheets of other scribes!"

Heinrich Ludwig, Editor, No. 70 and 72 Vesey Street.

New-York, July 3, 1845.

The publisher of the "Lutheraner" offers to accept subscriptions for the above work; those who wish to obtain it through him are requested to contact him in writing or verbally as soon as possible. The readers can be assured that Mr. H. Ludwig, the entrepreneur, is known as a real, solid man and that he will therefore certainly keep his promise punctually.

Prayer of comfort in our last hour.

By Dr. Martin Luther.

Almighty, eternal, merciful Lord and God, who are the Father of our dear Lord Jesus Christ, I know for certain that everything you have said you will and can have, for you cannot lie, your word is true. In the beginning you promised me my dear Lord Jesus Christ, who came and redeemed me from the devil, death, hell and sins, and then, for my safety, graciously gave me the sacraments of baptism and the altar, offering me forgiveness of sins, eternal life and all heavenly goods. I have used them in response to his offer and have firmly relied on his word in faith and have received them. Therefore, I have no doubt that I am safe and satisfied from the devil, death, hell and sin; if this is my last hour and your divine will, I will depart peacefully and with joy at your word. Amen.

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